Volume LXXXV No. 8 November 25, 1966 30 cents

commonweal

LAW, LOVE AND POLITICS

Brian Wicker

ST. CHARLES SEMINARY LIB...
NOV 22 1966
CARTHAGENA STATION CELINA OHIO

THE CHURCH IN CHINA

Louis Wei Tsing-sing

ISRAEL'S AID TO AFRICA

Gabriel Gersh

THE JOHNSON VISIT

Niall Brennan

CELINA OHIO 45822
CARTHAGENA STATION
ST CHARLES SEMINARY LIB
A-7[illegible] [illegible]-67

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Commonweal for Christmas

One of many reasons for sending relatives and friends a gift subscription of Commonweal this Christmas is the full year of stimulating reading it will bring. Your gift will enable the recipients to keep informed on major American and world developments. It will consistently provide them with perceptive comment on such issues as the struggle for civil rights and racial justice, the new domestic political prospect, revival of our cities, progress in underdeveloped lands, arms controls, Vietnam and the cold war.

The Layman and Reform

As the only general American weekly journal of opinion edited by Catholic laymen (now 42 years old) Commonweal has especially telling things to say about implementation of the Vatican Council and the role of the younger clergy and the laity in church reform. The interpretive comment of such contributors as Harvey Cox, James O'Gara, Robert McAfee Brown, Daniel Callahan and John Leo will prove to be particularly illuminating.

Literature and the Arts

In addition, Commonweal keeps its readers abreast on a wide range of cultural matters through its columns on plays and movies and its critical reviews of current books—with such reviewers as Nat Hentoff, Alan Pryce-Jones, Richard Kostelanetz, Gerald Weales, George Greene, James R. Mellow, Alice Mayhew, Brian Wilkie, Martin Tucker, George Woodcock, Bernard McCabe and Peter Ritner. The good reading provided by the magazine's frequent articles on present-day writing—novels, plays, poetry, criticism—makes it an unusually thoughtful and welcome gift.

Special Christmas Rates: 1 Subscription, $9; each additional, $7

(Add $2 for postage outside U.S. and Canada)

CHRISTMAS ORDER FORM

COMMONWEAL, 232 Madison Ave., New York, N. Y. 10016 MU 3-2042

Send Commonweal for one year to:

Name _____
Street _____
City, State, Zip _____
New ☐ **Renewal** ☐

Name _____
Street _____
City, State, Zip _____
New ☐ **Renewal** ☐

Name _____
Street _____
City, State, Zip _____
New ☐ **Renewal** ☐

MY NAME IS _____
Street _____
City, State, Zip _____

Mail Gift Cards: ☐ **to me** ☐ **for me** ☐ **Check enclosed** ☐ **Bill me Jan. 1**

11/25/66

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Poor Mary Louise

Hundreds of important people contributed to make the PEOPLE'S MASS BOOK the renowned missal that it is today. Liturgists, writers, composers, researchers, artists, designers, etc. But Mary Louise had to co-ordinate the work of all these people, gathering together thousands of manuscripts and typewritten papers into an organized stack that would eventually be produced into what is now the handsome efficient missal, the PEOPLE'S MASS BOOK.

Five Different Bindings and Colors

	From	*To*
Complete Daily Missal with Epistles and Gospels	**3.35** *ea.*	**19.50** *ea.*
Complete Sunday Missal with Epistles and Gospels	**2.85** *ea.*	**3.95** *ea.*

Special Prices in Bulk Quantities

World Library of Sacred Music, Inc.
2145 Central Parkway (Dept. C 3), . Cincinnati, Ohio 45214.

Mary Louise worked long, uninterrupted hours of concentration without lifting her head from her desk. Her name doesn't appear anywhere in the book, but when you start feeling grateful to all those responsible for making the PEOPLE'S MASS BOOK what it is today, please include Mary Louise too. The complete daily missal with Epistles and Gospels is printed now. Her work is done. She can lift her head now, and hold it proudly for a job well done.

The People's Mass Book—A Complete Missal

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NEWS AND VIEWS

Hans Küng, interviewed in the Camden, N.J. *Catholic Star Herald*:

"The people want clear, concrete decisions. They want decisions on birth control and mixed marriages and the liturgy. The trouble with many Church leaders is that they are not radical enough. They want to give 50-50 decisions, but such decisions are not convincing. Why, for instance, don't we translate the whole Mass into English?"

When a reporter said that Cardinal Ottaviani of the Doctrinal Congregation felt that some theologians are too radical, Küng replied, with a smile: "I'm not very sure of this mentality. I think we must obey not the letter of the Council, but its spirit, and, above all, the spirit of Pope John XXIII. There will be no stop to the reform going on within the Church."

One of the greatest needs, he said, is for better theologians. "The Doctrinal Congregation, for example, does not have very many competent scholars. On the other hand, the Secretariat for Church Unity has many competent people." On the subject of birth control, he said it was no secret that the Pope's commission will have a much more positive statement to make. "I think any decision will have to stress the personal responsibility of parents. The answer to this problem will have to lie somewhere between the so-called Providence of God and the arbitrariness of parents."

•

An inter-disciplinary meeting on the subject of marriage, under the title "Christian Marriage in the Age of Vatican Council II" was recently held in Washington, D.C. Various theologians, experts and officials were present, including Father Henri de Riedmatter, executive secretary of the Pope's birth control commission, who told the Washington *Post* that clearly, for the time being, the only available and authorized methods of birth control are rhythm and total abstinence. A sub-committee of theologians took a poll on whether the present Church norms could be considered to be in a state of doubt. Sixty-three said yes. Three said no.

•

Attention: The United States is now 47th on the list of most Catholic nations (23 percent), right behind Polynesia and Micronesia (29 percent) and tied with Australia and Tanzania.

•

Cardinal Shehan on seminaries:

"Most of us are willing to concede that in the past there well may have been some over-emphasis on authority and that the kind of obedience formerly required of the student may not always have been in full accord with our present concepts of personal dignity and responsibility. The detailed rule of the past has lost undoubtedly much of its value as an apt instrument for the formation of a priest. We also recognize that there must be an opportunity for meaningful discussion between all superiors and their subjects."

•

The Bishop of Clogher, Ireland, has issued a decree banning dancing after midnight this winter. He also forbade Catholics to attend dances outside the diocese without his permission.

•

Father Gregory Baum, O.S.A., in *Search*:

"In the past it was, often, very difficult for obedient Catholics to express their difficulties with the official non-infallible positions of the *magisterium*. It was difficult because of the way in which teaching authority was conceived and administered. Many of the great theologians of our generation prior to the convocation of the Vatican Council were exposed to a great deal of suffering because of this. According to the teaching of Vatican II, the Church is being led to a deeper understanding of the Gospel through the Spirit speaking in the entire people. The *magisterium* is therefore not simply a teaching body, it is also and first of all a listening body, listening to the Spirit speaking in the Gospel, in the Spirit-guided tradition, and in the contemporary Church.

"One of the unhappy results of the authoritarian manner in which the ecclesiastical teaching ministry was exercised was that it prohibited Catholic theologians from studying many doctrinal and moral questions with an open mind. This has produced a kind of crisis in the Church's teaching authority, making our Christian people suffer. We must hope that after Vatican II the ecclesiastical *magisterium*, more conscious of episcopal collegiality and the divine dialogue within the Christian people, will find methods of teaching with authority, protecting the Gospel and preserving unity of faith and action in the Church, without preventing the examination and responsible discussion among theologians, episcopal, sacerdotal or lay, of those doctrinal positions which by their nature are stages to further insight rather than definitive verdicts.

"The Catholic theologian, also taught anew by Vatican II, realizes that the gift of wisdom is never simply personal but always for the sake of the people; he will learn to speak with great responsibility to the brethren. He will propose his own insights in a tentative way, unwilling to engage himself fully in his own convictions unless they are confirmed by the community and ultimately by the shepherds appointed by the Spirit. In this way, the infallible Church will be a humble Church, trusting that the Spirit will lead her into the truth of the Lord while she is on pilgrimage."

JOHN LEO

Give

Commonweal

this Christmas

1 Subscription, $9

Each additional, $7

Postage outside U.S. & Canada, $2 a year extra

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CORRESPONDENCE

Revival in France

Wollaston, Mass.

To the Editors: Though I agree with the general interpretation of the article by Louis Allen ("Reactionary Revolution," Oct. 28), one statement needs rectification. He says: "Oddly enough, reverence for the clergy seems to have been lacking (in the Post-World War I literature in France). The second of Melanie's revelations at La Salette begins . . ."

The succession of pseudo-prophetic statements made by Melanie when she was a woman have no real connection with the occurrence at La Salette in 1846. The statements of which the quoted passage in the article is the second were uttered by Melanie long after La Salette and after she had been repeatedly turned down in her religious undertakings. They are generally attached, in part at least, to the lack of sympathy which she received from the clergy.

What is unfortunate in the situation is that Bloy attached himself in part to the unreal, imaginary, feverish, hallucinatory statements of Melanie. JOSEPH A. BOISSÉ

The Chicago Riots

Chicago, Illinois

To the Editors: As a Chicagoan, a Catholic and a layman, I feel compelled to commend Michael Schiltz for his article "Catholics and the Chicago Riots" (Nov. 11). In one article Mr. Schiltz has managed to capture the many complex elements which went to define the response of the Chicago Catholics to Martin Luther King's attempts to structure society according to the Christian principles of justice and love.

At the same time, what is perhaps most important is that Mr. Schiltz has given voice to a sentiment which is growing rapidly in the Chicago Archdiocese: that Archbishop Cody, through his attempts at a rigid control of every phase of Archdiocesan life, is strangling those very people and organizations which have justly earned for the Chicago Archdiocese its

(Continued on page 238)

NEWS & VIEWS: 212 **CORRESPONDENCE: 213**
EDITORIALS: 213
THE JOHNSON VISIT: *Niall Brennan* **215**
ADOLESCENT CATHOLICISM?: *James O'Gara* **217**
LAW, LOVE AND POLITICS: *Brian Wicker* **218**
THE CHURCH IN CHINA: *Louis Wei Tsing-sing* **222**
ISRAEL'S AID TO AFRICA: *Gabriel Gersh* **226**
VERSE: *George Keithly* **225** *Virginia Berry* **228**
W. E. Newey **230**
THE STAGE: *Wilfrid Sheed* **229** ***THE SCREEN:*** *Philip T. Hartung* **230**
BOOKS: 231

EDWARD S. SKILLIN: *Editor* JAMES O'GARA: *Managing Editor*
DANIEL CALLAHAN: *Associate Editor* JOHN LEO: *Associate Editor*
PETER STEINFELS: *Assistant Editor*
ANNE ROBERTSON: *Editorial Assistant*
WILFRID SHEED: *Drama Critic* PHILIP T. HARTUNG: *Movie Critic* JOHN FANDEL: *Poetry*
ROBERT BARRAT: *Paris* GUNNAR D. KUMLIEN: *Rome* J. M. CAMERON: *Great Britain*
JOHN BRUBAKER: *Advertising Manager*

COMMONWEAL A Weekly Review of Public Affairs, Literature and the Arts.
Second-class postage paid in Philadelphia, Pa. Printed in the USA and published weekly, except biweekly Christmas-New Year's and from mid-July to mid-September, by Commonweal Publishing Co, 232 Madison Ave, New York, NY 10016
MUrray Hill 3-2042. *Copyright © 1966 Commonweal Publishing Co, Inc.*
US and Canada, $9 a year. Foreign $11. Single copies 30¢

A DIM FUTURE

For the first time in recent memory, Mr. Johnson is indulging in understatement. Like an announcer discussing Brand X, he sums up the election thusly: "I think there is no question but what the other party strengthened its position." To put it mildly. The other party—known as Republicans to the less fastidious—won the governorships of five of the seven most populous states in the Union and scored Senatorial victories in the other two. The House of Representatives has been voted out of recognition; the 47 new Republican seats guarantee that the South will rise again, and the G.O.P.-Dixiecrat coalition will be able to block new progressive legislation and put clamps on the existing programs.

"When a pendulum swings one way as it did in 1964 pretty strongly," analyzes LBJ, "it has a tendency to swing back." The "tendency" is actually a bit more than that. The Johnson landslide of 1964 brought in a Democratic gain of 38 House seats. All told then, in three years under the LBJ banner the Democrats have suffered a net loss of nine seats. Liberals have probably done even worse, since the Democratic "gains" which are balanced against G.O.P. ones to obtain that figure of 47 actually include a number of conservative Democrats who rewon seats lost to Goldwater Republicans in 1964.

No explanation of this defeat is so clear as to eliminate the need for a minute examination of the voting patterns. Before that is done, we can only guess. The backlash seems to be the most important single factor directly influencing the outcome. It could have been worse, but it was nonetheless there. Vietnam has been discounted as an influence on the vote, mainly because a position for or against the war did not seem to correlate highly with either election or defeat. This, however, is a simplistic conclusion. More than any other factor, the Vietnamese conflict affected the election, not directly but indirectly. It has been the cause of bitter agitation, denunciation and counter-denunciation. It has drained away the funds needed to properly fulfill the goals of the War on Poverty. It split the supporters of the Administration's domestic programs from the government and divided them among them-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

selves. The war diverted Administration attention and leadership from the civil rights struggle. If the backlash was emotionally related to the advocacy of "Black Power," that advocacy was in turn emotionally related to the war, as Stokely Carmichael's statements testify. Domestically, the Vietnamese war has done more than cost a great deal of money: it has diverted energy and resources and embittered political debate; its total effect has been to give the nation the impression that things are adrift, that from civil rights to inflation to foreign affairs everything is getting out of hand.

Such a mood implies a failure of leadership. The finger points straight at Mr. Johnson, and he is doing his best to avoid it, to treat the election like a fact of nature, a change in the weather, a "swing of the pendulum," or a "tendency." He could accept the election results as a personal challenge and come out fighting. So far, he has come out talking.

This reaction may only be the tactic of one of history's most expert cajolers of Congressmen. But there is the awful possibility that Mr. Johnson may see the Republican gains as a handy excuse to take it easy for two years while pushing hard in Vietnam, and then, in 1968, blame the results on a do-nothing Congress. For the moment, the country awaits his operations; of their every dainty detail we will probably be better informed than of the situation in Saigon.

The immediate liberal future is not bright. Major tasks in the areas of poverty, civil rights, urban renewal and the preservation of our air and water will probably get short shrift from Congress. Should the war end, funds will be available to aid the poor—or for a tax cut for business. Guess which use the 90th Congress will favor? Labor, which felt let down by the 89th, can expect little from the 90th.

Liberals ought to continue their search for an effective alternative to supporting a swiftly disappearing Great Society. The "third party" movements seen this election year have not been promising insofar as they have demonstrated a sectarian ferocity toward reasonable politics. But with the disaffection of labor growing (including a possible loosening of the Meany-ite hold on labor's foreign policy positions), and the civil rights movement facing a wall of opposition, liberals ought to dedicate themselves to the organization of a solid coalition able to make its weight felt in 1968.

MASS STIPENDS

The movement to eliminate Mass stipends is beginning to gain ground. At the 1966 Liturgical Week, Msgr. J. D. Conway, the canonist and columnist, said: "I propose for your consideration the thesis that our present system of stole fees and Mass stipends is a major factor in retarding liturgical renewal, an obstacle to ecumenical dialogue, a hindrance to frank and trustful relations between clergy and laity, and a danger to the unselfish pastoral service of the priest of Christ. It is also a nuisance and an embarrassment. And it results in grave inequities between priests in different positions."

Every priest and bishop, according to *Living Worship*, a publication of the Liturgical Conference, is aware of the spiritual harm in most such transactions. It presents at least the appearance of a spiritual "sale," and simoniacal aspects are heightened by juridical interpretations that stress the right in justice of the offerer to a spiritual benefit because of his financial contribution.

Compared with the pre-Reformation days, abuses in this area are comparatively minor. But they exist, and hinder liturgical renewal. In some parishes, school children are required to sing a high Mass every day so the priest may get a $5 stipend instead of the normal $2 for a low Mass. In at least one major city, low Masses are extremely rare: priests are forced to say $5 high Masses so that the pastor will reap the extra $3 for his personal and parish use.

The prevailing assembly-line look has a great deal to do with the fact that in many cities Masses are big business—a business conceived of as necessary to keep the plant going. Msgr. Conway cites a letter to a clerical magazine from an impoverished priest asking if—in the absence of an altar boy or choir—the writer could take all the roles at a high Mass, celebrant, acolyte, and one-man choir, so that he could then charge $5 for a Mass instead of $2.

Our present system makes too many priests dependent on Mass stipends. As understandable as it might be, in areas where lay financial support is low, it is a heavy drag on reform. Magical notions of the Mass, or the idea that the financial contributor somehow corners the market on the ministerial fruit of the celebration, are natural by-products of the system. The communal aspects of the Mass, which the Church is desperately trying to recover, are downgraded. Stipends make the Mass seem a private act of the priest channeled in behalf of a private contributor, rather than a joint offering of a worshipping community. Even on a financial basis, the system often appears self-defeating: emphasis on the private offering inhibits the communal sense that might be expected to make the whole parish conscious of its responsibility for community financial needs, in a way that would make reliance on stipends unnecessary.

In some parishes where stipends have been abolished, the pastor has simply announced that anyone asking to be remembered in the Mass write down his special intention in a book near the door of the Church. Other parishes accept financial offerings as gifts to the whole parish family, and the contributions go into general parish funds and have no connection with or relation to the priests' personal income.

It is extremely doubtful whether most priests are com-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

fortable with the present system, especially since low clerical salaries, geared to expected income from stipends, at least imply a certain amount of competition and struggle for enough stipends to meet daily needs. After a study of the question in a midwestern diocese, priests at the annual clergy retreat voted 77 to 11 to reject stipends entirely if salaries could be raised to a reasonable level in their parishes.

Liturgically, ecumenically and even financially, the system of Mass stipends does not serve the Church well. It should be eliminated as quickly as possible.

ECUMENICAL COMMENTARY?

Pope Paul's recent decision to direct the Secretariat for Christian unity to work with Protestant groups to produce and distribute common translations of the Bible was both desirable and inevitable. It was desirable because the symbolic importance of a common Bible would be enormous. It was inevitable because there no longer exist any serious differences among Protestant and Catholic specialists over the principles relevant to biblical translations; it is nothing more than common sense that future efforts should be pooled efforts.

And yet we wonder if this is enough. Granting the value of a common Bible, symbolism is already well served by the present Catholic edition of the Revised Standard Version (RSV); and it could be further improved by just dropping the Catholic edition designation, adding an occasional footnote to indicate whatever few remaining differences there are between Catholic and Protestant translators. In fact, this is just what has been done with *The Oxford Annotated Bible with the Apocrypha* (which was given an *Imprimatur* by Cardinal Cushing). There is symbolism aplenty in the use by Catholics of a Bible translated by Protestants, not to mention the symbolism inherent in the Anchor Bible series which has used Protestant and Catholic translators. In short, does it really make sense to undertake a wholly new translation just for the sake of ever more symbolism?

Perhaps so, if there is an unlimited amount of money available and a sufficient number of translators available to undertake still another version. But this seems doubtful. Hence, we want to make a counter-suggestion. Why could there not be undertaken, as an alternative, a first-rate ecumenical commentary on the Bible, making use of the hermeneutical and exegetical insights of Protestant and Catholic biblical scholars? This would of course be a huge task, but then so would a new translation. The advantage of an ecumenical commentary, however, is that it would mark an even more significant breakthrough. For such a project would address itself to an even larger question than what the Bible *says*—to the question of what the Bible *means*.

There are some obvious rejoinders to this proposal. One is that a biblical commentary, particularly one done with scholarly finesse, could not have anywhere near the circulation of a common translation; its use would be limited to scholars and teachers and the unusually well educated lay person. This could well be true, but since this category of potential readers is important in all the churches—as those who educate others—a service to them is a major service to Christianity.

Another objection is that it could be extraordinarily difficult to gain the kind of ecumenical consensus on hermeneutical and exegetical matters now possible among translators. This might well be so, but it is also clear that the differences of opinion do not cut neatly across Protestant-Catholic lines; and they are likely to do so even less in the future as Protestant and Catholic scholars grow more comfortable in utilizing each other's work. Hence, the problem could well come down to the more manageable one of finding techniques for developing a commentary which must take account of a variety of scholarly opinions. This would not be easy, but it has many precedents within the different churches, e.g., the English *Catholic Commentary on the Bible* and the Protestant *Interpreter's Bible*. Both of those commentaries required the taking account of diverse views among scholars; by and large, they both succeeded.

Doubtless there would be other difficulties than those mentioned here, some perhaps insurmountable. But we would urge that the possibility of an ecumenical commentary at least be considered before any steps are undertaken to create a common translation.

A DISSENT FROM AUSTRALIA

THE JOHNSON VISIT

Gladysdale, Australia

One of the main difficulties with President Johnson's visit to Australia was that nobody told him how sensitive Australians are to being treated like a colony. We began life as a colony in 1788 and although we became a full-fledged independent nation after the 1926 Statute of Westminster, few people even told us. An enormous number of Australians today believe that in some strange way, we "belong" to Britain. If by some strange pulling of international strings, it is now found that we "belong" instead to the U.S.A., well, that's all right so far as it goes and we will wave the Stars and Stripes instead of the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Union Jack. All of this is very infuriating to the people who look forward one day to our land's acting like an independent nation as well as being one.

The colonial spirit permeates high places. The late Prime Minister, Sir Robert Menzies seemed to be more at home in England than in Australia. The present Prime Minister, Harold Holt, seems to be more at home with Americans than with Australians. Our Harold Holt was once described as the best-dressed man in Parliament. He is a smooth socialite, famous for being photographed with three bikini-clad beauties. He tries hard to be an outdoors man, but his "outdoors" time is spent at such fashionable beach resorts that it never quite comes across. He is a tailor's model, a ladies' man. He likes Americans and he liked Lyndon Johnson so much in Australia that many of my friends were very annoyed with him. He played the sycophant, and on TV too.

Holt brought Johnson to Australia to reinforce Holt's controversial Vietnam commitment. A few months before, Holt had shouted "All the way with LBJ" and many Australians were not going to let him forget it. Why did Johnson come to Australia unless it was to help Holt win a sticky election? "He's bought the country and he's come to see what he's got for his money," grumbled one dissident voice in a crowd. "Australia is not for sale!" was on many banners.

Vietnam aside, it was a bungled tour that drove two warring factions further apart. The division is not the same in Australia as it seems to be in the U.S.A. The big local split on the question is not on commitment to Vietnam, but on enforced conscription of troops for the war. This is a unique squabble based upon local history and Johnson might well have never heard of it. Much of what he said was an affront to those who approved the goal, but rejected Holt's means.

Indeed he had a flair for saying something calculated to arouse someone. Suggestions that Australia should rally around the U.S.A. and fight Communism and injustice were badly taken by men who knew that Australia had fought in many overseas wars. "I'm proud of you" from the American president did not always evoke the boyish pride it should have. He should not have tried to speak to a soldier on war memorial duty in full view of the TV cameras. Australians are sufficiently sensitive not to appreciate his crack about the "Texas rainbow" and the "American sunset" which welcomed him into Canberra. It was not politically wise for him to turn up at a Canberra barbecue in a cowboy suit—or it looked like one; certainly not a cowboy suit with the presidential seal emblazoned on the pocket.

The real trouble however was that the President identified himself from the moment of arrival with one political group in a divided country. So it was not a formal state visit at all, but an election tour. With a Johnson-Holt embrace at Canberra airport, the electioneering began straight away. The governor-general waited an hour and a half for his visitor to arrive but Johnson had been electioneering along the road, handing out ballpoint pens. "What does he think we are" said one woman, amazed: "natives, or something. Why didn't he bring beads and tomahawks to buy the country with?" Later in Victoria, the Queens Representative had a brief view of him at the airport and then Holt and Johnson set off to Government House for a televised set of election speeches. The Governor was not even present. The sight of the Governor being shouldered out of his own reception room was hard to take.

We were told from the beginning by the squad of high pressure organizers who arrived a week before that the President was not afraid of demonstrators. It was amazing, in fact, how scared he seemed. A good-humored band of banner-wavers waited at his Canberra hotel but the President went in the back door, four hours late. Travelling through Melbourne, they diverted the motorcade at the last moment away from the University, and the President lit off for the usual late-Friday shopping rush in the heart of Melbourne. Nobody could go home as buses and trams had been tied up for hours; so that in the heart of the city he was welcomed by a whooping crowd which had nothing else to do. Crossing the bridge where the demonstrators were, the motorcade stepped up progress to 35 m.p.h. and ran the gauntlet.

At first the opposition was friendly enough, but after thirty-six hours of watching LBJ dodge demonstrators, and politick before friendly audiences, the demonstrators became angrier; so by the time he got to Sydney, they were ready and wild, and the reception was the roughest of the trip. They were not all Communists or "vietniks"; but they were angry. The aftermath is still with us. Students awaiting trial, bandaged heads, smashed press cameras. It should have been a good-will tour and for the average Australian, Lyndon Johnson was not a bad sort of bloke; but if he's going to do all that for Harold Holt, that is a different matter. He'd better not come again, said one student. He took us by surprise, but next time, he won't.

NIALL BRENNAN

(Niall Brennan is the author of several books, including The Making of a Moron [*Sheed & Ward*].*)*

THE NEW MORALITY

To meet the widespread demand, we have made a new printing of the debate between Dr. Joseph Fletcher and Father Herbert McCabe which originally appeared in our January 14 issue. While the supply lasts:

Single copies, 30 cents each

10 or more copies, 25 cents each. Postpaid.

Payment should accompany order

Circulation Dept., Commonweal
232 Madison Ave., New York, N.Y. 10016

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ALL THINGS CONSIDERED

ADOLESCENT CATHOLICISM?

If the bishops could have read only one article before their crucial November meeting, Father Andrew Greeley's "Adolescent American Catholicism" in the latest *Sign* would not have been a half-bad choice. Father Greeley likes occasionally to ride his own hobby horses ("strident and at times vicious articles in certain sections of the Catholic press"), and he is hard on the ex-seminarians in the celibacy debate ("a Freudian psychoanalyst would find it very interesting . . ."), but his comments on American Catholicism are pertinent and sharp.

American Catholicism, he says, is rapidly leaving behind its origins and roots in the urban ghetto and becoming a church of the suburban middle-class. At the same time the universal Church is moving from the post-Tridentine to the post-Vatican age. American Catholicism is thus caught in the intersection of two transitions, and much of our present euphoria and excitement, as well as tension and discouragement, are the result of this fact.

American Catholicism has left its infant stage, but it is not yet mature; it is adolescent, with certain predictable results. First of all, like most adolescents, the American Church is moody, restless, in one situation charged with enthusiasm, in others (and more often) plagued by sullenness and despair. The American Church, as Father Greeley sees it, is profoundly angry, and the most powerful anger is not that found in what he calls "strident and at times vicious articles and editorials in certain sections" of the Catholic press. "Indeed, such anger is usually quite mild compared to what one can hear in conversations, particularly among younger lay people and among religious and priests of almost every age."

American Catholicism, Father Greeley says, is shallow, superficial and unscholarly, too influenced by intellectual fads and fancies promoted by journalists, the "instant experts." And like every adolescent, Father Greeley says, American Catholicism suffers from a massive inferiority complex. This leads to criticism and contempt for our own efforts, excessive adulation of all things European, French, German, or, now, Dutch.

All this and more deals with the negative side of adolescence. Father Greeley then goes on to talk about the possibilities, and here he sees several areas where decisions must be made which are of critical importance. The first area is the "apparent grave crisis in religious vocations," a crisis involving not merely recruitment but perseverance through the seminary or scholasticate and affiliation with the priestly or religious life after ordination or profession. On this point Father Greeley holds up the possibility that the U.S. might once more become, from the vocation viewpoint, a missionary country unless a "most drastic revision and renewal in both the priesthood and religious life" takes place.

There is too the problem of the "crisis of faith" among young people. "Unless we recognize the necessity of reinterpreting our faith in terms that the new breed can find 'relevant and authentic,' then we must face the grim possibility of losing them, if not to apostasy, at least to a permanent alienation from the organized Church." In addition, Father Greeley stresses "how low is the morale in many of our dioceses, seminaries and religious communities." When these priests and religious look to their superiors for inspiration and for ingenuity in applying the Council, "they find frequently only warnings and fears and restrictions and insensitivity and negations."

Furthermore, Father Greeley thinks a spirit of laicism and anti-clericalism is growing, the more serious form of which "seems to me to consist essentially of a hatred for the priesthood and a conviction that only when the priestly caste is destroyed will the laity be able to emerge in the Church." On this phenomenon I will have to take Father Greeley's word; those I know would agree with the recent good comments of Archbishop Patrick A. O'Boyle of Washington on this point: "There are not two apostolates in the Church—a hierarchical or clerical apostolate on the one hand and a subordinate lay apostolate on the other. Strictly speaking there is only one apostolate in which all of us participate by reason of our Christian vocation."

In any case, Father Greeley stresses the need to create the channels of communication between the clergy and the laity and between the laity and the hierarchy. Vatican II called for the creation of such structures, but "thus far in the American Church, few such institutions actually exist, and until they exist and are functioning well, it would be my judgment that there would be nothing to prevent a constant rise in the level of anti-clericalism."

Time is running out on the need for implementing the Council, for these and other reasons, Father Greeley argues. Perhaps layman and cleric alike should be patient, he notes, but in fact they are not. "They want implementation, and they want it now. Such an attitude may be unreasonable, but it is a fact, and it's a fact with which the leadership of the American Church must deal." We face the danger, not of mass defection from the Church but of a massive alienation from the organized Church, and as Father Greeley sees it, the Church may have to wrestle for centuries to come with the consequences of the decisions made in the next couple of years. I agree, and I hope the bishops find Father Greeley's major arguments equally persuasive.

JAMES O'GARA

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

LAW, LOVE AND POLITICS

Learning to live with tension

BRIAN WICKER

I want to begin my exposition of what I take to be a Christian political position with an illustration drawn from literature. The novel is the form in which man in industrial society has most deeply and searchingly examined his own values and motives. If we want to discuss social morality with the richness and concreteness that is necessary for the formation of a mature life, the novel is surely the place in which to find our examples. And since part of my theme is the relationship of morality to politics I can best begin from there. I choose my illustration from Conrad's *Lord Jim*.

Lord Jim is a man haunted by his own past. As chief mate of the *Patna*, along with the other officers, he abandons the ship as it appears to be on the point of sinking. But it does not in fact sink. It is towed safely to harbor. An inquiry is instituted at which Jim is condemned for deserting his ship and its passengers, and he is deprived of his mate's certificate. He is, so to say, outlawed from the community of seafarers. Now one problem the book poses is that Jim is himself unclear as to the moral valuation to be put on his own action, and as to the appropriate attitude he should now—years afterwards—take towards it.

This is the psychological aspect of the story. But there is also a sociological aspect. How should society view Jim's action? Conrad presents us with two views about this, embodied in two very different characters.

The first of these is Captain Brierly, a fellow sailor and a member of the tribunal which judges Jim. Brierly is a man who prides himself on having lived with rigorous fidelity according to the code of the sea as he understood it. He has been meticulous in the performance of every task that this code required of him. He is the nearly perfect ship-shape man. For him the very rigor and consistency of the seafaring code alone makes life at sea possible at all. Without it, chaos and disaster would ensue. Yet, faced with the disturbing story of Jim's action, Brierly has to admit that nobody—not even himself—is fully capable of living up to the demands of that code. In Jim's weakness he sees mirrored his own.

Crack in the Armor

There stands revealed to Brierly a crack in the armor of total moral consistency that he demands, both of himself and others. But this crack in the armor is something that he cannot completely acknowledge: for to do this would be to overturn completely the foundations of his own life—which, as he sees it are the foundations of any tolerable existence. So he has to condemn Jim, and to cast him out, like a kind of infection or impurity, from the pure world of the seafaring community. But in doing this he finds that he has to recognize and cast out the same impurity from himself. And since he cannot allow himself to acknowledge this as an impurity to be lived with, and perhaps rendered innocuous, to do this is simply to destroy himself. Suicide then becomes his only way of continuing to witness to the purity and implacable consistency of his own moral beliefs. By killing himself, he is proving, to himself at any rate, the unimpeachability of the code. He is a martyr to his own ideal.

But this kind of martyrdom does not elicit Conrad's unalloyed praise. For in the novel we are also presented with the attitude of the French naval lieutenant who actually undertakes the rescue of the ship and its passen-

BRIAN WICKER *was a contributor to* Catholics and the Left *(Sheed & Ward, London) and author of* Liturgy and Culture.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

gers. He is a man to whom virtue consists in doing whatever good can be done, and living with whatever evil cannot be overcome. He understands the weakness of men, and sees that Jim's cowardice and fear, which lie behind his failure to live up to the code, have to be accommodated. Rather than being destroyed by the implacable demands of the code, we have to cope with what comes along and try to survive it. This is the true humility: to admit that we cannot get rid of sin, that the only fundamental sin is the arrogance of pretending that we can expunge sin from the universe. For such arrogance leads to ultimate despair—the despair that compels us to martyrdom.

The Dilemma

Now Conrad's position seems to be that both these views are valid. The paradox is that he wants to assert two equally valid but diametrically opposed things. Firstly, that men are ineradicably social, that it is only in social relationships that they can exist at all, and come to any maturity. And the structure of any society must rest upon the acceptance of a code which is not just a rule of thumb, but an unimpeachable fiat which addresses itself imperiously to every man. But secondly, Conrad insists that society is necessarily *criminal,* in that it cannot help exacting from individuals an obedience they cannot possibly give without destroying themselves. To try to give obedience to that extent is, of course, to abandon the very thing that society exists to promote—a livable human life. There is thus a contradiction at the heart of human existence that cannot be overcome completely: it has somehow to be lived with, subverted from within if possible, otherwise evaded or even ignored from without.

Conrad's presentation of this dilemma in *Lord Jim* illustrates very clearly the problem that has led, in recent years, to the development of relativistic views of ethics. I want to suggest that these views misunderstood the real problem. Essentially, the temptation of ethical relativism is to suppress the paradox that Conrad's example poses. It suggests that, given an apparently intolerable dilemma, the correct approach is to show that a breach of the moral code is actually virtuous. This conception of morality is bad because, just like the familiar Catholic ethical attitude, it values above everything else the preservation of a consistent, homogeneous moral universe. That is to say, those who insist that, in a moral dilemma, the right thing is to keep to the code at all costs, *and* those who say that the right thing is to break the code for the sake of "love," are both insisting on eliminating the paradox just when it is the paradox itself that has to be preserved.

Legalism asserts a consistent moral universe ruled by "law," situation ethics a consistent moral universe ruled by "love": whereas what I am suggesting is that we must assert a paradoxical, or inconsistent moral universe; that is a world in which the irreducible gap between "law" and "love" is explicitly recognized as a part of the moral landscape. To suggest that, in a pinch, the one has to take precedence over the other, is just to eliminate the real tension that lies at the heart of morality.

The view I am putting forward must not be confused with the heresy that, when it comes to a critical dilemma, I may find myself obliged to choose to do something that is objectively wrong. For what I am trying to say is that we have tended to mislocate "wrong." Ultimately, anything is wrong that tends to the suppression of the tension between "law" and "love": that alone is "absolutely" wrong. For it is at the point of tension between "law" and "love" that God's power—the power to reconcile justice and mercy—comes in. The gap between the demands of law and the demands of love is precisely the place where, today, the concept of God's power makes sense.

We have abandoned a "God of the Gaps" in the sense of a being who exists in order to explain the deficiences of scientific knowledge. But just at the moment when science is beginning to close all the remaining natural gaps, and to show us a uniform, consistent natural world, a gulf begins to yawn between this world of scientific naturalism and the human world. Thus, philosophical phenomenology shows us the irreducible gap between, say, a naturalistic psychology (which treats mental illness as the breakdown of an individual mechanism) and a humanistic psychology which sees mental illness as a breakdown within the human world of personal relationships. Theology shows us the irreducible gap between "*Historie*" and "*Geschichte*," between natural history and history as the attempt to understand and recognize a meaning in events. Marx shows us the irreducible gap between man as an object at the mercy of economic laws and man as the lord of his own productive life and history. It is in this series of gaps that God is now to be discerned. He is the power which alone can complete the reduction of nature to intelligibility, the reconciliation of science and religion.

But all this is extremely abstract, as discussions of moral dilemmas always are. To read *Lord Jim* and feel the weight of Conrad's actual formulation is a very different thing from discussing the "problem" he poses when it is taken out of the language, imagery and intensity of Conrad's words. And, beyond this, even to understand the concrete situation that is the novel, seen as a completed thing, is only obliquely to understand something of the real problem of morality. For morality is also history. Real moral dilemmas are not cases to be analyzed, but agonies to be lived through. The living of these agonies, and the survival of them, *is* the moral history of mankind. And since (as I have argued) moral dilemmas have a sociological aspect, because they concern the gap between "law" and "love" as it is incarnated at a particular moment and at a particular place, morality has to do with the history of human social structures, that is with our *political* history.

If I am right in saying that the critical points at which

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the moral problem arises are those where the tension between "law" and "love" is most clearly manifested, then it becomes part of the moral and political task of mankind to try to locate as precisely as possible these points of tension. And this effort is itself an historical social process. To try to disentangle those points at which the tension is truly manifested, from the points at which a problem arises merely because of the weakness or corruption of human organization is, it may be said, the task of politics.

We have to see to it that our political and social structures and organizations faithfully reveal, and do not obscure, the true points of tension. Politics is concerned, then, with the historical ordering of the social structure so that the fundamental tension between "law"—which demands an unbreakable moral continuum—and "love"—which demands that such a continuum be sometimes breached—is precisely located, in order (so to speak) to let the irreducible gap, where God is to be sought, be made manifest to all.

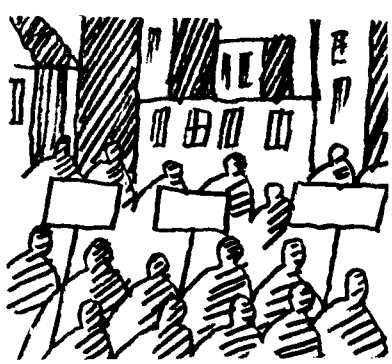
Political Attitudes

What kind of political stance does such a theory require? Does any particular political attitude follow automatically from it? In order to answer this question, we have to recognize certain features of the theory. The first is that however far human organization may go, it can never completely close the irreducible gap that I have tried to define. Now to say this is not just an act of faith: it is a logical consequence of my whole position. For it is the very irreducibility of the gap that defines the goal of human efforts: it is that towards which political, historical organization strives. If the gap were at last to be closed, that would be the end of politics and the end of history—which is to say, the end of human society itself, as we know it.

Politics then is, of its very nature, concerned with trying to achieve the impossible. By closing all the gaps that can be closed, politics is left at the last with the absolutely manifest, final gap that it can never close. But because it is concerned to attempt the impossible, it is essential that it keeps in view as clearly as possible the nature of the impossibility that it is striving towards.

The first temptation that besets the person who takes politics to be the attempt to achieve the impossible is to give up the struggle; to settle for the merely expedient compromise (which means to allow a reducible gap where only an irreducible gap will do) or to attempt to create some wholly consistent, tensionless world free from all intolerable paradoxes (which means in the end destroying man in the very process of trying to save him). What is required, then, is a recognition that there *is* a sense of direction in human history, that the irreducible gap which is the goal of history is locatable, that it does not just manifest itself anywhere, or everywhere, but is something on which an historical compass-bearing can be taken. That is to say, we have to reject the toryism which holds there is no developing meaning in history, or that sees the pattern of meanings only in a cycle of perpetually renewed, and self-subsistent events, which God if He exists at all—looks down upon with a quizzical eye but in which He is loftily uninvolved.

But to say this is only to state the problem, not to solve it. And in an important sense, I would hold that it is an insoluble problem. That is to say, the "gap" manifests itself in much the same sense in which, for the Wittgenstein of the *Tractatus,* the conscious subject ("I") manifests itself: it cannot be stated. The exact location of the gap cannot be stated: it can only be hinted at, guessed at in the concrete process of political action, just as my own self cannot be grasped and stated by me, it can only show up in the way I talk about other things. But even if, when we have understood our inability to speak of ourselves as subjects, we have to throw away the ladder of "nonsense" which has led us to understand this, we still have to go through the process of clarifying those elements which *can* be stated, by locating them and dealing with them, if we are to arrive at a clear conception of the limits of our task. The same is true of politics.



We cannot define, in advance, where the irreducible gap is to be found. The political process has to be gone through, for willy nilly we are already in it, and whatever we do will constitute part of it. But if we do not know, precisely, where the irreducible gap will be found, we do, it seems, have something to go on. For example the kind of Utopia which envisaged as existing after the irreducible gap has been closed—whether it is called a socialist society, or a fascist society, or an "open" society in which the very openness becomes a dogmatic rejection of ideologies—is clearly ruled out. But so also is the politics of the merely expedient—politics simply envisaged as the art of the possible. What is required is an art of the possible geared towards attempting the impossible. It will be revolutionary in the sense that it is radically dissatisfied with the present state of things; but it will be conservative in the sense of understanding that the roots of the revolution be buried in the present order, and that this order inevitably must shape the growth of the revolution, if it is to be fruitful.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

To put all these in other terms, to try to lay down, so to speak from outside politics, what sort of politics one ought to adopt (whether as a Christian, or as a humanist, or even as a man) is a misguided enterprise. It entails the very naturalistic, external, objectifying attitude that it is the object of my argument to eliminate. To understand the direction of the revolution that is required, or to understand the way in which the present order determines the fruitful ways into the future, is possible only from within the rendition itself. To carry these matters down from outside, involves the same mistake that used to be made in defining the relationship of theology to philosophy: namely that of laying down, from some pretended higher position, the norms of the subservient discipline. For to understand what philosophy is implies understanding that nothing, not even theology, can control it from above. To dictate to philosophy how it should develop is simply to reveal an inability to grasp the nature of philosophical activity.

Similarly, to suggest that someone from outside politics should tell me—or that I should tell someone else—what political stances are "correct" in the light of Christian or other norms is just to misunderstand the nature of politics. Only when the Christian is already within politics (as, in any sense, he cannot help being—just as nobody can help being something of a philosopher) can he understand what the Christian attitude to politics should be. Of course, this is not to deny to people the right to assert their political positions, or to try to persuade others to adopt them. It is simply to recognize political discussion for what it is: namely, the attempt of one person, from his chosen position, to influence another to come alongside him. So in a sense everything is left exactly as before: only now it is openly admitted that politics is what it appears to be: the attempt of people to understand the logic of their own positions and to persuade others they should too should adopt the same position. This article is itself an attempt of this kind.

The Catholic Left

Where then, it will legitimately be asked, do I stand? What is the position I am here asking others to accept? I can best state this by reference to the current debate on the Catholic Left in Britain, and in particular to a criticism of it made by Martin Green in *New Blackfriars* (October 1966).

Green rejects the New Left revolutionary approach to politics, for it implies (he says) an internal corruption of the revolutionary himself. In continuing to live in, and enjoy, a society he overtly rejects, the revolutionary (unless he is a "saint," i.e., an absolutely consistent revolutionary, like de Sade) is forced to suppress part of himself. Either he partially suppresses his revolutionary fervor, reserving it for in-group occasions when he is with his fellow revolutionaries, or he tries to deny his happiness in society, and does injury to himself that way. Green wants him to avoid the corruption from within that this position involves, by admitting frankly the partiality of his revolution, and acknowledging that he is still half liberal at heart. For without that there comes a conflict between the committed and the uncommitted halves of his life. "We must not become attuned to war rather than peace. We must be attuned to both."

All right: but this does not get rid of the conflict, it merely transposes it. Instead of having a conflict within myself secretly, I now have to tolerate a conflict outside, in my public life: namely a conflict between what I do as a revolutionary dissenter and what I do as a liberal conformist. Either way there is conflict: and there is little to choose between the species of corruption that each involves.

Green seems to be trying to smooth away this unavoidable conflict by speaking of being "attuned" to war *and* peace, together. Being "attuned" suggests being in harmony with both: but the whole point is that this is impossible. War and peace are irreducible opposites: and to accept this fact for oneself, and to try to live with it cannot legitimately be described as "attunement." It must necessarily be a state of conflict. What has to be done, then, is not to pretend that such conflict between equally legitimate and opposite demands can be overcome, but to admit the impossibility and try to live with it. Here, in the political arena, is the nub of the problem that I raised at the beginning of this article. Conflict is not to be eliminated, but on the contrary recognized, even perhaps embraced—but in a fruitful way. The only fundamental corruption is the refusal to admit this fact, and to pretend that conflict can be overcome by some kind of "attunement" or some kind of interior self-suppression, which denies the tension of living.

Given this ineradicable state of conflict, there is in practice no alternative but to take each day as it comes and to cope with it as well as possible. And this is as true in politics as it is in private morality. Nothing can be absolutely ruled out from the start—not even revolution. But in saying this, one *is* in fact ruling out one possible approach—namely the attempt to solve problems precisely by ruling certain possibilities out. And, in political terms, this means ruling out the attempt to organize a wholly consistent social structure in which all fundamental conflict is eliminated.

To say that nothing can be ruled out, in this sense, is a very definite political position. For it actually rules out not only fascism, and mechanistic socialist utopianism, but also the "open society" conceived dogmatically on the basis of an ultimately conflict-free *ideology* of openness. In other words, it rules out most of the political approaches which, either consciously or unconsciously rule the world. It is the most revolutionary standpoint possible. It seems to me the standpoint that a Christian ought to adopt.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Open letter to the West

THE CHURCH IN CHINA

LOUIS WEI TSING-SING

For more than 30 years I have been in Europe living among men of the West and pursuing university studies and historical research in the archives of some of your largest cities. In this way I have made personal contact with the civilization, history and living conditions in your traditionally Christian countries, noting particularly the relations between Church and State.

I was born in Shanghai of a family which was Catholic for several generations. From childhood on I lived continuously in a Catholic environment. But when I came to live among you, my friends, I learned how a person can be at the same time a good Christian, a good citizen and a good patriot. According to Cardinal Mercier: "The religion of Christ makes patriotism an obligation; there is no perfect Christian who is not a perfect patriot."

Actually, in my study of the history of the Church in Europe, especially in France under the Revolution and the First Empire, in Italy at the time of the *Risorgimento* (particularly after the taking of Rome in 1870) and finally in Germany under Bismarck, etc., I could understand much better and much more deeply the present situation of the Catholic Church in China and the problems that confront Chinese Christians.

With you, my friends, the Christian religion is, by tradition, that of a majority of the people; in China there are only 3,000,000 Catholics in the midst of 700,000,000 inhabitants, less than half of one percent: an insignificant minority with no influence on the life of the people. On the other hand the Buddhists, and also the 40,000,000 Moslems, comprise a considerable national force the way Christians do in the West.

Of course Christianity is no longer a state religion with you, but it is still a religion of the people because your civilization and the history of your country are based on the Christian religion which is, so to speak, the source of your thought and of your daily life. In China, public opinion holds Christianity to be a foreign religion, but foreign in appearance and presentation rather than in its teachings and principles. The Chinese have a civilization of their own, several thousand years old; they have their own way of seeing things, of thinking and acting, likewise their own moral principles and religious thought.

In depicting the evangelization accomplished in China, the future Cardinal Constantini, when he was secretary of the Congregation of the Propagation of the Faith, stated: "We have established in the Far East, not a Church with normal foundations but foreign missions . . . and Asia is not converted . . . the Apostles and the missionaries of the sub-apostolic era established a Church with native clergy and they converted the Western World. . . ."

It is well known that in the 17th and 18th centuries the eminent Jesuits, Ricci, Shall, Verbiest and their learned colleagues, in order to undertake the evangelization of Chinese high society, began by studying the thought, customs and history of the Chinese empire. While evangelization was proceeding with great vigor, the tragic quarrels over the so-called Chinese rites arose. In Rome they provoked controversies, misunderstandings, anxieties and finally condemnations and excommunications. In Peking they brought about the expulsion of the missionaries and persecution of the Christians. The works of the missions collapsed like so many packs of cards, and the light of the Gospel was extinguished slowly like the setting sun; it disappeared from the Chinese horizon.

Unequal Treaties

In 1842, after three years of "the opium war," the English forced the Celestial Empire to sign the treaty of Nanking, the first unequal treaty, which opened the five large Chinese ports to foreign trade. Soon the United States, France, Russia and the other countries engaged in foreign trade forced China to grant them similar concessions. China, overcome, had her hands tied; from then on she was to live at the mercy of her Western rivals. What was still more painful: the temporal affairs of the Church in China were included in all these treaties—so that Christianity became, after opium itself, an article of forced importation. This Western colonial expansion in China placed the Church there under the guardianship of the so-called Christian powers.

That was the beginning of a dramatic and tragic hundred years, a century of ever-recurring and often bloody conflicts: between foreign missionaries and Chinese mandarins duty-bound to defend their ancestral tradition as well as the independence of their country; between Chinese Christians (or rather neophytes, who claimed to be Christians) and other inhabitants of the country. Too often the so-called Chinese Christians were criminals,

FATHER WEI *wrote this article for* Informations Catholiques Internationales. *It appears here by special arrangement.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

who, to evade the law of the country, found a secure shelter in the shadow of a Catholic Church protected by foreign flags.

In 1857, following the murder of a missionary in the interior of China, the governments of Napoleon III and Queen Victoria formed an alliance to wage a new war on China. This led to the second unequal treaty, the treaty of Tientsin of 1858. Clearly in this domain of so-called religious affairs incidents multiplied almost daily; however the massacre at Tientsin in 1870 and the Boxer Rebellion of 1900 were the most fearful. In the latter case forty-five foreign missionaries and a number of Protestant ministers fell as brave heroes on the field of battle. In all, more than thirty thousand Christians were killed.

During the long century of the unequal treaties all European and American missionaries without exception enjoyed the right of extraterritoriality which placed them above and beyond the laws of the Empire of China and its authorities. Yet they sought from those same laws and authorities protection of their lives, their works and their substantial temporal goods. In short, religious buildings, schools, hospitals, institutes, presbyteries, etc., became *de facto,* if not *de jure,* so many affiliates and prolongations of foreign concessions, exempt from the jurisdiction of the Chinese mandarins. This colonial-missionary expansion extended into all the interior provinces and out to the very borders of the Empire. That is why today Chinese public opinion still considers Christianity to be a foreign religion, planted in China with political and colonial hidden motives. The Chinese feel that the missionaries were foreign agents in disguise and that the Chinese Christians were hunting dogs trained by their foreign masters. . .

To complete this recollection, which I write with a heavy heart, I shall cite another excerpt from the diary of Msgr. Constantini, the first apostolic delegate to China, from 1922 to 1923: "Chinese judges, when they had to deal with cases involving Christians, dreaded the intervention of the missionary. Thanks to the treaties imposed on China by force, and especially because foreigners were exempt from Chinese jurisdiction, the missions came to be a state within a state. . . If a missionary in the interior of China was involved, soon there loomed up the countenance of the foreign consul, and, in the distance, that of the foreign minister in Peking. If missionaries suffered any material losses, or if a missionary was killed, China was compelled to pay an indemnity." These indemnities were very heavy, often requisitions of real estate, always in the nature of compensation or payments by the Chinese of "the price of blood."

In the thorny affairs of the missions, it must be said, French diplomats in China had to face three ways—toward the court in Peking, the imprudent and demanding missionaries (who sometimes provoked incidents) and the government in Paris. These clever diplomats varied their language to suit their discourse with each group.

Happily in the course of World War II all the unequal treaties were abrogated. But with the Chinese the works of the missions still evoke shameful memories and appear as vestiges of foreign domination. The Church in China has never enjoyed the right sort of status. Today we hope against hope. The Church remains alive in China; she will ever continue to live in spite of everything.

Right after World War I Benedict XV decided to separate the works of the missions from every colonial enterprise, publishing the famous encyclical, *Maximum Illud,* and solemnly proclaiming to the whole world that, little by little, in every nation, he would entrust the governance of the Church to the native clergy. He reverted to the approach of the Apostles. Pius XI, his immediate successor, soon and with new vigor, pushed the carrying out of the encyclical, the charter of mission reform. He consecrated the first native Chinese bishops with his own hands in 1926.

Coming of Age

In 1946 by the establishment of its own hierarchy the Church in China came of age. The Holy See placed it in the same echelon as the Churches of France, Italy, etc. In this way there was proclaimed the greatness, the splendor of catholicity and of apostolic universality which would radiate at the ecumenical Vatican Council.

In 1949, when the Chinese Democratic Republic was proclaimed, the Church in China had 140 dioceses including several apostolic prefectures or independent missions; some 115 of these territorial divisions were divided among the many foreign missionary institutes. Of the 20 archdioceses, 15 had European archbishops.

Article 88 of the Constitution of the new China declares that the citizens of the Democratic Republic of China enjoy religious liberty and that this liberty is guaranteed by law. The leaders of the new China, in imitation of European governments, place all religious confessions on an equal footing as cults—i.e. the Catholic cult, the Protestant cult, the Buddhist cult, the Moslem cult, etc. The various cults are controlled by the State and protected by law.

In good faith, having sought to put an end to the foreign aspect of the Church, Chinese Christians both Catholic and Protestant have launched a great movement toward threefold autonomy: administrative, economic and apostolic. However, in this national movement there has never been a question of the Catholic Church in China separating itself from the Holy See of Rome; although there have been many unfounded assertions on the subject.

In Peking, in the course of a reception sponsored by Chou En-Lai January 17, 1951, in honor of Catholic diplomats, the First Minister told his guests of his admiration and warmly praised "the work of the Church in China, from the standpoint of education, charitable works and the dedication of the missionaries." Above all he clearly indicated that he understood that Catholics had to re-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

main united to Rome in spiritual matters. In the beginning, then, the new China extended a hand of friendship. But Msgr. Riberi, the nuncio since 1946, was accredited to the Nationalist Government in Nanking. In 1949, after that government had departed and the city had fallen, Msgr. Riberi was permitted to remain in Nanking for another two years and to carry out his work. In 1951 he was expelled from the Chinese mainland.

This was an extremely delicate and painful matter. From Peking's viewpoint and in Chinese public opinion, as well as in accordance with international usage, Msgr. Riberi no longer qualified as a diplomatic representative in China after the departure of the Chiang Kai-Shek government from Nanking, since the Vatican did not recognize the Chinese Democratic Republic; in the eyes of the Peking government he was simply a visiting foreigner whose two-year stay reflected an exceptional government tolerance.

But for most Chinese Catholics, faithful to their formation and the judgment of their Christian consciences, Msgr. Riberi continued to be the official representative of the Pope in their country. Therefore they viewed his expulsion as a break with Rome and with the Pope, and acceptance of his expulsion as tantamount to apostasy. That was the origin of grave misunderstandings and the beginning of conflicts, which were political rather than religious, between church and state in China. It was the starting point for the departure of all foreign missionaries and of a movement of severe purges against certain bishops, priests and Chinese Christians who were considered to be reactionaries, anti-revolutionists and servants of foreign imperialism.

Could this change of attitude on the part of the Peking government have been avoided? History will one day give the answer to this complicated question. In the West, church history constantly tells of conflicts between church and state. Because of their experience in this domain Christians have learned how to meet such difficulties and to arrive at equitable solutions acceptable to both church and state. For they distinguish what is Caesar's from what is God's. Furthermore, they know the way to Rome.

Alas! Chinese Christians, especially the Catholics, find themselves in a very different situation. The affairs of the Church in China had been in the hands of foreigners, and even the Chinese clergy had not had the least chance to become familiar with various situations which the Church in Europe has had to meet continually. So, for the first time and without preparation they were forced to deal with problems of the Church face to face with their government, without support, alone. Besides, most of them were not in touch with the history of the Church either in China or the outside world . . . The poor Chinese Christians could only rely on their own consciences in regard to God, in regard to their country. Rome and China are so many miles apart.

It breaks my heart, my friends, every time people without thinking say to me that in China there is a "schismatic" or "national" Church separated from Rome and condemned by the Holy See, and that the Chinese bishops have been excommunicated by the Pope. What a calumny and what an insult! Let us at least respect the supreme authority of the Sovereign Pontiff, who alone has the right and the competence to pronounce such a canonical sentence. Nobody can override his decision.

As with the Chinese people, the Church of China has been enduring humiliation, opposition and sacrifice. In his encyclical *Rerum ecclesiae* of forty years ago Pius XI clearly predicted the political and social happenings which have taken place in the past two decades in nearly every mission country: national independence, changes of government and types of political regime, expulsion of foreign agents, soldiers and missionaries.

Two years later in 1928, in his letter addressed to the bishops of China, Pius XI declared: "In the course of her long history the Church has demonstrated that she adapts herself to every nation, to every form of government. She has preached and still preaches respect for, and obedience to, all legitimately constituted authority. She asks for her missionaries only liberty, security and protection of the general law of the land."

In October 1963, barely four months after his accession, Paul VI in a message to the leaders of the new China recalled the duty of Catholics toward their country: "The name, Catholic, takes nothing from the intensity of their love for their country, for adherence to the Church, far from weakening, exalts and reinforces their love of their country and makes citizens guarantors of its security, peace and true progress . . . The Church does not wish to dominate but to serve."

At present, in China, not counting Taiwan, there are some 60 bishops for about 140 dioceses and prefectures. One third of the bishops were consecrated before 1956; the rest were chosen and consecrated after 1958 without the papal seal of approval because of extraordinary circumstances. The Church could not exist without her bishops, successors of the Apostles. The new prelates act in good faith solely with the pastoral intention of preserving the Church and protecting their flocks. The Church in China is on the march, living from day to day.

Except for the great missionary efforts of the Nestorians

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and Franciscans in the Middle Ages, the Church in China, that vast vineyard of Christ, was definitively founded some four centuries ago by the first sons of Ignatius of Loyola. It was cultivated and made fruitful by missionaries from many congregations with the active collaboration of the clergy and Chinese Christians from every epoch, in good as well as in dark times. The works of the missions in China are the result of tremendous labor, many sacrifices and sometimes the shedding of the blood of these unflagging workers, worthy of all praise.

Yet the Church, instituted by Christ Himself, is also a society situated in the midst of the world and of men, in the compelling circumstances of political, economic and social life. Therefore human weaknesses are difficult to avoid even in works consecrated to the glory of God. That is why the Chinese episcopacy and clergy are heir to a great work whose temporal and administrative past brings with it a heavy debt that must be paid. Today these big problems are difficult to control. After a rapid sweep over the trials and secular evils which ceaselessly thwart the increase of the Church in China, we must now seek the best and most efficacious remedy to restore her to health and strength. The remedy is obvious: direct contact and dialogue with the government of the country.

In 1801, to restore peace between the Church and the government resulting from the Revolution, Pius VII signed a concordat with Napoleon. The Pope renounced all claims to the temporal goods confiscated by the State in order to protect solely and strictly the moral and spiritual interests indispensable to the life of the Church in France. Similarly it is through a dialogue between the Holy See and the Chinese government that a just solution can be hoped for: the concluding of a *modus vivendi* so that the Church may live and spread the faith, while obeying the legitimate authorities in accordance with the duties of the good Christian and the good citizen.

In China, as elsewhere, a peaceful coexistence is not impossible in human justice and Christian charity. It is in this spirit that the Holy Apostolic See from John XXIII to Paul VI has concluded a series of agreements with the governments of several countries in East Europe—above all, and primarily, to safeguard, according to the needs and possibilities, the spiritual interests of the Church as well as her very life.

We live in a post-conciliar period, a period of dialogue, reconciliation and peace, in the spirit of *Pacem in terris* and in the pastoral thought which Paul VI expounded so clearly in the aforementioned speech he addressed to China: "The mission of the Church is not to divide but to unite. Far from seeking to stir up trouble, she intends to be the artisan of order and peace between the world's peoples."

His Holiness Paul VI, the Pope of peace, extends his hands to all nations, all countries, all peoples. With a deep love of peace between the peoples he sent President Mao last December 31 his first message of sympathy and good wishes. It contained this remarkable passage: "The prestige which China now enjoys draws to her the attention of the whole world . . . We beg you to accept this appeal as well as the fervent good wishes which we manifest before God for the Chinese people on the threshhold of the New Year."

Let us hope that this message of His Holiness, as his address before the UN a few months earlier, is a step toward inaugurating a dialogue with the Chinese government. This dialogue will be the key that will open the doors of the Church to the Chinese of tomorrow. It will also inaugurate a new era for Christianity in China. The time has come to be able to normalize the relations between the Holy See and China for the reestablishment of an apostolic nuncio at Peking, so ardently sought by Leo XIII and Benedict XV.

My dear Christian friends of the West, let us be united, let us be one in our prayers and our efforts for peace among all men of good will.

● ● ● ● ● ● ● ● ● ● ● ● ● ●

GEORGE KEITHLY

THE HILL COAST

Feeding again, the leg-locked cranes patrol
The sand fogs. Up in the field you can see
Clear weather work a new divinity
In each man or our children. Stub grass grows,
Sheep graze the cropped hillsides below
Burnt-out oaks and dense low olive trees,
On this stone coast and east at Galilee
Where sea winds and soil influence the soul.

Spring after spring imprints a natural faith—
A leafless sun shades the skin
Brown on a road's brown warmth,
God growing in the likeness of man.
After March rain penetrates the earth
He moves up in the moist black terrain.

2

Bells chime the Easter hours, a cool pulse
In April air. From that tower lean
Slate scatters down a glacial vein,
Flat rock descends from the spilling bells.
The ribbed slow meadow, the green meadow falls
Verberant in bloom. When you run in
Early between the headlands you've seen
Sail swing like the will, riding white hulls.

The prow piles the water and a seal herd
Riots, breasting surf. The ambling cranes
Unlock to leap flying out of the cold.
At evening the tide carves and runs
And carves at its time like our blood
And Christ's blood upon the changed stones.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A pace-setting program

ISRAEL'S AID TO AFRICA

GABRIEL GERSH

The much-publicized success of Israel's aid program in Africa was illustrated not so much by Prime Minister Levi Eshkol's three-week tour through seven African countries in early June as by two scenes that unfolded in the harbor of Haifa some time ago. At the end of June in 1962 an Israeli passenger ship steamed into Haifa to the salute of 21 guns and twice as many ships' sirens. On board the ship was President Tubman of Liberia, who, in the days that followed, and in between formal dinner parties and receptions, observed with amazement the extent to which Israel had overcome many of its agricultural, industrial and security problems and was overcoming the social problems brought with them by more than a million new immigrants.

A few days after President Tubman left, another Israeli liner entered Haifa harbor with 21 guns sounding and the sirens of all the ships in port following after. This time the honored guest was President Houphouet-Boigny of the Ivory Coast. He did as President Tubman had done, and, his state visit over, left the country convinced that the Israelis, through ingenious trial and profitable error, had learned the very lessons that developing Africa should be taught. And what better teachers could there be than the Israelis?

These convictions are shared by many African Presidents, Prime Ministers, government delegations, town planners, rural planners, leaders of trade unions and cooperative movements, agriculturalists, engineers, hospital administrators, and the like, who have visited Israel during the past ten years. They are also shared by thousands of young Africans who have been attending special training courses in Israel and who have worked alongside Israeli experts in their own countries.

Israel's first attempts to establish friendly relations with the new African states took place at meetings between trade union leaders and the heads of socialist parties at European congresses, where Africans were newcomers and Israelis, in comparison, were veterans. A common language was discovered because Israel shares many of the same problems with the new African nations: limited resources, short supplies of capital, the major task of building a national state and developing new political institutions, the conflicts born of pride and insecurity.

GABRIEL GERSH *has contributed frequent articles dealing with Middle-Eastern affairs.*

What impressed the Africans about Israel was the scope of her achievements and the pattern of her development. Israel's irrigation of the land was on a scale a young nation could hope to imitate; T.V.A. was not. The Harvard Business School curriculum was less relevant to the needs of Africa than an administration course in Tel Aviv.

The four main fields in which Israel has contributed her knowledge and experience are agriculture, education, defense and labor organization. Israeli instruction on irrigation methods, crop rotation and cooperative marketing has been linked to the preparation of regional plans, and her aim has been to develop pilot farms and villages, where Israelis work together with African peasant farmers, rather than to compete with Western agriculturalists in creating experimental farms under laboratory conditions. The main problem of most African nations—the transformation of subsistence farming into a planned agricultural economy which will increase productivity and consolidate land—depends, among other things, on a corps of instructors teaching farmers the use of new machinery and the right exploitation of their land. Israel's main task is to teach the teachers.

Success with Youth

Israel's experience in developing youth movements (a rare feat outside the Communist world), in educating adults to social change and in hastening the emancipation of women immigrants from Oriental countries has been valuable in the field of African education. In medicine, too, in areas where no qualified Africans are available, Israelis have worked as pioneers, while their replacements are being trained in Israel.

Many African states have adopted modified versions of Israel's army training program. The Israeli system was evolved to make a citizen's army contribute not only to the defense of the nation, but also to the integration of new immigrants; in Africa, where armies are maintained as much for prestige as for security, governments are interested in using them to solve labor problems, to constitute pioneering groups in agriculture or education, to further the emancipation of women.

By far the most successful Israeli program is that dealing with youth groups based on Israeli's own Gadna program. (The Gadna, Israel's youth corps, trains boys and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

girls 14 to 18 years old under the Ministries of Education and Defense.) In Africa these paramilitary boy and girl scouts are popular with governments eager to inculcate a sense of nationhood into Africans torn by tribal conflicts.

Despite the differences between Israel's economy and population and those of the African nations—among them the contributions of foreign Jewry to Israel and her integration problems—the absence of a capitalist heritage and an established class system make Israel's history of labor organization relevant to Africa. The Hisadrut's Afro-Asian Institute, which gives courses on trade unionism and the cooperative movement, emphasizes the problems of underdeveloped countries and devotes half the course to fieldwork—study tours of Israeli farming and industry.

Since the inception of Israel's foreign aid program, more than 2,000 Africans and Asian trainees have attended courses in Israel, ranging from merchant shipping to soil conservation, from ophthalmology to child welfare, from public administration to home economy, from poultry farming to carpentry. Apart from those attending special seminars and courses sponsored by the Hisadrut's Afro-Asian Institute, many are students at the Hebrew University in Jerusalem and at the highly developed Institute of Technology (the Technion) in Haifa.

The remarkable feature of Israel's foreign-aid program has been the development of cooperative Israeli-African constructional and other enterprises, including the establishment of a Ghanaian shipping company, the Black Star Line, and of Ghanaian, Liberian and Nigerian building companies. The Israeli part in these joint enterprises has been mainly organizational and the training, on the scene and in Israel, of African personnel to take over full control. This accomplished, the African government concerned has bought out the Israeli partners, who then withdraw.

Of the 832 Israeli experts working abroad in 62 countries last year, 600 were working throughout Africa, from Ethopia to Sierra Leone. They are in Mali, Guinea, Upper Volta, Chad, Dahomey, Niger, Tanzania, Kenya —indeed, in all of the 29 African nations with which Israel is in full diplomatic relationship and in Mauritius which is awaiting independence.

Practice Not Theory

Most of the missions are concerned with practical problems rather than with ambitious blueprints or prestige projects. Her engineers, agricultural experts and army officers are welcomed almost everywhere in Africa because they are untainted with the legacy of a colonial history and are willing to work beside the Africans. Several of the new African states have brought Israeli advisers into their ministries and public departments; others into their schools and hospitals. And wherever in Africa Israelis may be, they seem to win many friends.

Seated in a Tel Aviv cafe one day, I spoke with a young African who had come to Israel to study irrigation. Asked why the Africans felt so warmly to the Israeli missions, he replied:

"For one thing, they've been through much the same troubles that we're going through. For another, they don't isolate themselves socially. They don't live in special compounds when they come out to Africa, with their tennis courts, swimming pools and things. And their experts don't just tell us what to do and how to do it. Quite naturally, they roll up their sleeves and work with us. But the main thing is, of course, that they know more or less instinctively what we are up against because they themselves have been up against it in a practical sense, not merely theoretically."

Obviously this is the main reason why the Africans are seeking Israel's aid. Israel has had to grow things where nothing has grown for centuries; to reclaim swamp lands; to find the means of conserving soil in wadi-riven areas subject to winter torrents; to rid itself of the malaria mosquito; to experiment with crops in soil generally classified as infertile; and, in large measure, to create resources where none naturally existed. Above all, it has had to settle economically and integrate socially over a million new immigrants—more than three times the Jewish population as it was in 1948 when the state was founded—of multifarious national backgrounds, many of them primitive. This has meant the planning and establishment of complete urban and rural communities. It has meant turning dentists and opticians into farmers, and businessmen into industrial workers. Much of this process is still at a stage of experimentation; and at just such a stage the Africans can learn a great deal that is likely to be of decisive importance in their own social and economic development.

If it is easy enough to see why Africans (and some Asian and even Latin American people as well) have turned to Israel for technical aid and advice, it is perhaps not so easy to explain why Israel should be so eager to give it. The time may come when Israel will see its reward in an expanding trade with Africa. At present there is no sign of it. Israel buys more from the African nations than she sells to them, having need of certain of their raw materials but not being able fully to compete with Europe

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and the U.S. in the sale of manufactured goods to Africa.

Nor is Israel an inexhaustible source of technical aid. Aid projects demand increasing financial investment, which Israel may not be able to afford. Although many Western nations—and the Common Market—have shown their willingness to subsidize Israel's aid program by scholarships, Israel is understandably wary of accepting financial backing because she does not want to give substance to the charge that she is an instrument of neo-colonialism.

Underlying Israel's aid program in Africa and elsewhere is the belief that it is essential for Israel's own survival as a nation to kill the image that the Jew is sly and grasping and to win the sympathy and friendship from as many peoples of the world as possible. Therefore, in her aid program, she has inflexibly followed two principles: first, the task of reconstruction and development must never be done for people but with people; and, second, it is very important to have the right attitude when giving assistance. An air of patronage cancels any good will that might flow from the most costly project. Israelis engaged in aid programs adopt the attitude that, however much they themselves may know, there is always much to be learned from the people they are helping and this often results in good will.

It is often said that the Israelis are doing all they can for the new African states, as well as for certain Asian countries, because by so doing they have leaped the barriers set up around them by hostile Arab states. Clearly there is a certain amount of truth in this. It must give Israel satisfaction to know that she has so many friends within the so-called Afro-Asian bloc, of which Egypt and other members of the Arab League are members. In fact, the Israelis have few illusions about this. They are glad to have in the Afro-Asian bloc friendly nations which help to balance Arab enmity. But they know very well there is little, if anything, the Africans can do to ease hostility between Israel and the Arabs.

Economic interests, however important, have been inevitably subordinated to political expediency in Israel's relations with Africa. At the risk of forfeiting the good will of a government which had helped her and of embarrassing 110,000 South African Jews, Israel has consistently opposed apartheid by supporting U.N. resolutions that condemn South Africa, by joining protest walkouts at the I.L.O. before South Africa's withdrawal, by downgrading her mission in Pretoria.

Ultimately, Israel judges the success or failure of her policy by the conduct of African leaders when the Israel-Arab question is raised at Afro-Asian conferences and at the U.N. To the Israelis one of the frankest gestures of African friendship was the 1961 resolution introduced in the U.N. by the 12 nations of the Brazzaville group, appealing for direct Israel-Arab peace talks. "Israel," the President of the Congo (Brazzaville) said at the time, "can always rely on the Brazzaville States, especially in the U.N." In reply to an Arab U.N. delegate who blamed the Africans for "selling out" to Israel, the Ivory Coast representative retorted: "The representative of Saudi Arabia may be used to buying Negroes, but he can never buy us."

Israel regards it as a victory that, although Nasser branded Israel as a neo-colonial enemy of Afro-Asia at the Bandung conference in 1955, no anti-Israeli resolution has been passed by the Organization of African States, at Addis Ababa. But for the Casablanca incident in 1962, when the leaders of six African States who had received Israeli aid joined in one of Nasser's ritual condemnations, African neutrality has provided a welcome political buffer between Israel and the Arab countries.

Whatever the importance of African political sympathy and support, it is probably true that the Israelis are helping the Africans because they like doing so, and because, quite naturally, it gives them pride to do so: pride in their own accomplishments, and that others should wish to learn from them. And it is remembered that Theodor Herzl, the founder of Zionism, in 1898 wrote that only a Jew could properly understand the dimensions of the African problem, the tragedy of a people cruelly mistreated because they were black, not white. "Once I have witnessed the redemption of Israel, my people," wrote Herzl, "I wish to assist in the redemption of the African." Herzl did not witness the one nor have any part in the other; but he surely would have been delighted to know that his redeemed nation is now busily showing the Africans how to grow things and how to look after their children.

● ● ● ● ● ● ● ● ● ● ● ● ● ●

VIRGINIA BERRY

PIETÀ

Loosening stone he fastens home to hers
body fastened to hers before it ripened
to body. Arm that he watches curve, secures
the one he watched her practice how to curve
around. Here, then, a grave
by florentine remembering is opened:
that this body wait
where it lay first, waiting till childhood happened,
art carries home again the precious weight.

He and the renaissance come young to sorrow,
but when they cry *O you who pass by the road,*
attend and see, attend to what she says
not in the reticences
tending this body as, flung out, it lies
(as once spiralled inside)—
one hand conceded protest that can burrow
through reticence. Attend to how the stone
answers the young man bringing this body home.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BEATLE AT WORK

THE STAGE

I believe it was Lenin who said, "Lower the membership and strengthen the party." Certainly the obverse is true of jokes—widen the audience and weaken the gag. Thus, all things being equal, family jokes are snappier than township jokes and township jokes are better than county jokes and so on up the scale to national jokes and finally those feeble items known as universal jokes. Every layer of particularity that has to be shed as the gag crosses a new frontier enfeebles it a little bit more, until it is about as funny as a circus clown. Conversely, the best jokes have never been anywhere, and are sometimes so delicate and special in their allusions that nobody gets them but you.

This specious series of crowd-baiting half-truths hit me at frequent intervals during a recent viewing of "Eh," which is a good English joke and a so-so universal one all wrapped up together. The universal one is the old chestnut about the impersonality of modern industry, and people who cannot have enough of this will bark for it, as usual; saying, ah hah, things are just the same over here —which they doubtless are, in broad outline. But the broad outline is not funny anymore: what is funny has to be the detail-work, the special twitches and aromas, and these, in "Eh," are resolutely English.

The hero of "Eh" (which is, for acrostical omen-watchers, half a hero spelled backwards) is a little chap employed to watch a boiler. The key things about him are a) that the boiler doesn't need watching, b) that he doesn't want to watch it and c) that his employers don't especially want him to watch it either.

If you take this as primarily a sad comment on modern labor-management relations, you are not getting much of a joke. It might pry a gruff chuckle from some aging tycoon who remembers the old days when work was so wonderfully personal and when people simply loved watching boilers—when at least boilers needed watching.

But this kind of comment is a little obvious by now and hardly calls for more plays. What is interesting about "Eh" is its evocation of the special air of lassitude and irrelevance that hangs over England at both work and play. The Beatles have accustomed us to the humor of this; and, in fact, "Eh" could easily be a play about a Beatle who actually had to go to work.

The secret of Beatle-ism is a kind of cunning derangement in the face of the modern world's electric demands, and this is also the story of "Eh." When you ask a Beatle, or Beatle-type, a question, you never know which of various thought-systems you are tapping: whether his answer will be pop-sociological or excruciatingly private or a simple matter of verbal association. As to the question itself, well, it doosn't matter mooch, does it, loov? Once upon a time, such answers would have been considered outright proof of insanity. But that was on the understanding that questions have some point too; that was before the age of press conferences and psychological testing.

It is this tangential frame of mind, simultaneously feverish and comatose (every man his own Beatle now) that Valentine Brose, the backwards half-hero, actually takes into his boiler-room. He is the quivering locus of all manner of stimuli, including a thirty-ish determination to protect his rights against management; but his mind is so impenetrably dissociated that he really has nothing to fear by now except further dissociation: and this, of course, is what management is superbly equipped to provide him with.

Management in this case includes the forces of psychiatry and hip religion (again both untranslatably English, with that grotesque mixture of eccentricity and good sense) which bombard his kaleidoscopic brain with further irrelevant messages and add to his formidable range of freakish verbal responses. It is a case of the dissociated leading the dissociated. Management is as crazy as a jaybird itself. It, like the Society it fronts for, is also seriously appalled and revolted by this small scale model of itself, and yet most anxious to help. (Since its boilers don't need watching it must do something.) So it drives him well and truly insane.

The subject is English life on all levels and not just boiler-rooms, and the best bet would have been a completely English production (something on the lines of "I'm All Right, Jack") which would not lead us into mistaken analogies with American conditions. In general this production plays into the hands of the universalists, if only through the general poorness of the British accents and the failure to cope with the parochial humor.

But it also provides us with Dustin Hoffman, as Valentine Brose, and Mr. Hoffman covereth a multitude of bad accents. Actually, his own is the worst accent of all, but of this he has made curious capital. For he has invented an English accent completely private and unlike anyone else's, and yet somehow authentic. Mr. Hoffman, whose body movements are alone worth the price of admission, is probably the best actor now working off-Broadway, and one watches with a sense of doom to see what happens to him next. The worst would be for him to be type-cast as a comedian.

Elizabeth Wilson is funny for a few minutes as the lady psychiatrist, after which she becomes an increasing drag. And Rouben Ter-Arutunian has designed a peachy boiler-room. (*At the Circle in the Square*)

For a really genial bad play in pleasant surrounding (although watch out for chafed knees and circulatory distress) you could hardly do better than "This Here Nice Place." A play so beautifully hopeless calls for a cor-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

responding effort on the part of the reviewer. Which means breaking the rule of a lifetime and making a joke about the title. To wit: "This Here Bad Play." Bad joke, too. (*At the Theatre 80 St. Mark's*)

WILFRID SHEED

SLICK AND SICK

THE SCREEN

Audiences who go for black comedies, and the blacker the better, should certainly find "Cul-de-Sac" up their alley. Directed in England by the Polish Roman Polanski, whose two previous films won applause for their excellent cinema, "Cul" is neither as shocking as "Knife in the Water," nor as repulsive as "Repulsion," but it does have along with its macabre humor and frightening, foreboding atmosphere several moments that are both startling and repellent.

And the setting for this funny bit of Grand Guignol is absolutely perfect: at the top of a lonely promontory off the coast of northern England stands an old castle that might be called House of Usher or Bleak House except for the fact that this damp pile of rock was built in the twelfth century and seems to be overrun with chickens. Living in this castle is a completely bald middle-aged man who wears steel-rimmed glasses and looks exactly like Donald Pleasance (because he's played by Donald Pleasance, who comes through with a performance as brilliantly disturbing as he gave in "The Caretaker" on the stage or "The Guest" in the movies). And living with him is his lovely young bride (made particularly lovely by Francoise Dorleac as a sort of modern nymph or nymphomaniac who's as wacky in her way as her husband). To this castle come a couple of gangsters or mobsters or criminals of some kind; the script by Polanski and Gerard Brach never makes quite clear what these two thugs are escaping from or to, but it and the action that follows make very clear the terror into which they throw their prisoners, the unwilling host and hostess.

The rest of "Cul-de-Sac" is taken up with the cat-and-mouse game played by the gangsters, one of whom is badly wounded, and by the man and wife. As the plot progresses, the tension rises, and so does the nervous laughter—brought on by the horror of the situation and the ludicrous incidents that make you wonder who are the cats and who the mice. The wounded gangster is soon eliminated by his death and gruesome burial; but the other thug (wonderfully played by Lionel Stander whose gravelly voice and homely mug add considerably to the sinister events) uses violence at times as a cover-up for his frustrating bafflement about the behavior of his prisoners. And why wouldn't he be baffled: the first time Stander sees his host, Pleasance is wearing make-up and his wife's nightgown.

Polanski has directed all this well as he puts the leads and good supporting cast through alternate scenes of surrealistic humor and grim brutality. The latter is obviously not for the sensitive, but the episode in which guests drop in on the groom and his bride, and Stander poses as the butler is as funny as anything that has ever appeared in movies. No doubt Polanski can be annoying at times by not telling us things we want to know: why, for instance, did this ill-matched couple get married; and what, for goodness sake, is this original and handsomely-made movie really getting at? He allows little light to shine through his black black comedy, but he does use some very effective cinema to say that this really is a mad, mad, mad, mad world.

Americans try their hand at black comedy occasionally too; at least I suppose the fun-making in "Penelope" is meant to be black. It tells an incredible story in which Natalie Wood, as a banker's wife, is a kleptomaniac who not only robs her husband's bank but also steals various jewelry and whatever else takes her fancy. Her psychiatrist (Dick Shawn) won't believe her story when she tells him she's 60 thou richer. And of course her husband (Ian Bannen) and the detective on the case (Peter Falk) have no reason to suspect the dashing and beautifully-gowned Natalie. But it takes a crook to trip a crook, and an unscrupulous couple (Lila Kedrova and Lou Jacobi) get wise to what's cooking with this Park Avenue matron. I have never seen an outstanding cast so wasted on such drivel. Even moviegoers who think kleptomania is amusing will find that most of the rest of this so-called humor lands with a dull thud. Arthur Hiller is greatly to blame for his colorless direction, and the script is no help. The stunning color shots of New York City and the attractive $250,000 wardrobe worn by Miss Wood hardly make up for the inept story and acting. This black comedy should have been in black-and-white or preferably in total darkness.

PHILIP T. HARTUNG

W. E. NEWEY

CONVERSATION PIECE

Facing each other like two park bench
philosophers who say their say
as truth's lovers (we'd say) then clench
the deal with certitudes a day
won't see the reason for, we sat
absolving infidelities
one half September afternoon that
cut truth's liabilities
as autumn cuts grain ripe for reaper's flail,
and watched the sunlight darken, and then fail.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BOOKS

Analyzing the parochial schools

Catholic Schools in Action
EDIT. REGINALD A. NEUWIEN
University of Notre Dame Press, $10.50

The Pastor and the School
EDIT. JOHN P. TREACY
Bruce, $8.50

PHILIP DEASY

"Articulate critics of Catholic schools, frequently writing without sufficient evidence, have created an inaccurate image of the schools. Systematic programs which provide the facts about the schools must be undertaken and carried on continuously at the parish, diocesan and national levels."

For these articulate but inaccurate critics and for others interested in Catholic education, here are two books which certainly provide facts, if not all the facts. The Notre Dame study, aiming at a "truly objective view" provides voluminous data about enrollment, about all conceivable professional aspects of the people who staff the schools, and about the current goals of Catholic education. There is an added detailed account of the Sister Formation movement as well as one on the making of a Jesuit and a Marianist. (The pages dealing with the latter are couched in such a rich vocational rhetoric that they should be unreservedly recommended for utilization by the recruitment offices of the two societies).

The heart of the study is the information provided by an ingenious instrument known as the Inventory of Catholic School Outcomes, whose revelations take up three chapters appropriately and respectively entitled, "ICSO-1," "ICSO-2," and "ICSO-3." The first presents findings about the students' religious understanding; the second, about how the students feel about such matters as minority groups, religious vocations, divorce, money, helping others, dating (including allied things like necking and petting), prospective marriage partners; and the third chapter, limiting itself to a study of eighth- and twelfth-grade students, about what these students think of the religious and general education they received. The last chapter of the study has to do with what Catholic parents think of the schools. All information provided in the study was collected on a nationwide basis with all but a few dioceses cooperating and to the unprecedented extent of 92% of all elementary schools and 84% of the high schools. Thirteen of the dioceses were studied in depth.

The Pastor and the School, as the title indicates, is more restricted. It is intended as a professional handbook for the pastor, though the editor hopes it will also be of interest to seminarians, assistant priests, supervisors, principals and school board members. Even these, however, would be well advised to take the book in small doses. The odor of educationism is heavy. This is not to deny that the book will, as they say, fill a need. As Sister M. Jerome Corcoran, who contributes two chapters to the study, writes, "In days gone by the pastor could heave a sigh of relief when September came and he had a teacher in every classroom. *Deo gratias* —that job was done. Today there is much more than this" to the job.

How much more there is the pastor can find out as he goes through chapters about the supreme importance of his role, the "key people" he will have to deal with, especially the Mother Superior, about the complex financial aspects of the school, the problems of staffing, and all that should be borne in mind about the school plant, including the warning that "earthquakes, hurricanes and tornadoes . . . can wreak havoc when they strike," and that "an historical example of the possible result of building on uneven or unfirm soil is furnished by the Leaning Tower of Pisa." In addition there is provided a self-rating scale "a pastor may wish to check items on where he thinks there may be room for improvement." Sample items: "He supplies efficient janitorial service (relieves teachers of unreasonable janitorial work)"; "He realizes that most teachers are competent, mature, human, responsible."

The opening quotation of this review was taken from a contribution to *The Pastor and the School* by William H. Conley and entitled "Some Contemporary Problems, Issues, Trends." In the course of his analysis, Mr. Conley discusses what he considers to be the seven major problems now confronting Catholic education. The first two are the problem of overcrowding and the problem of the lay teacher. Mr. Conley is eloquent and inspiringly optimistic that these problems can be overcome. He is convinced that the answer to overcrowding is expansion: "more buildings, more equipment, more teachers, more administrators," all of which, of course, means considerably more money, which, in turn, can be raised through centralization of administration. He is also confident that the needed qualified laymen can be found, and that even now, "in most schools the qualified lay person is accepted as a partner by the religious faculty."

In the light of the Notre Dame study such optimism may well be called into question. At one point in the study, there is an enrollment projection for 1968-69. For that year, compared with the actual enrollment of 1962-63, the prediction is for an increase of 758,000 pupils in the elementary schools, and 329,363 in the high schools. For the elementary grades, 12,644 religious and 6,322 lay teachers would be needed; for the high schools, 8,445 religious and 4,223 lay teachers. (This does not include the teachers needed for normal replacement). Cost at 1962-63 values for the elementary schools: $227,610,000; cost for the high schools, $494,000,000.

If there is still optimism about the immediate future, consider what happened in the immediate past. In 1961-62, 3,999 of the 9,451 elementary schools rejected

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

91,400 applicants; 942 of the 2,075 high schools rejected 76,000 applicants. In 1962-63, 5,015 elementary schools rejected 110,000 applicants, mostly, of course, first-grade applicants. In the same year in 1371 high schools, 66% of the total 86,787 applicants were rejected.

As for the lay teacher problem, the Notre Dame study, while stating that it could not deal adequately with the problem, still manages in a space of ten pages to communicate a picture that is almost unrelievedly dismal. The greater number of lay teachers don't even consider Catholic school teaching as a career. Because of the Sister Formation movement, nothing comparable to which is provided for the lay teachers, they lag considerably behind in academic qualification. Further, "the negligible participation by lay teachers in the administration of Catholic schools strongly affects the status of the lay teacher." In 1962-63 there were 10,801 lay teachers in the 2,075 schools responding to the study. How many were in the administration classification (principals, assistant principals, department heads), either full or part-time? 200? 100? Would you believe 35? In the same year, of the 31,742 lay teachers reporting from 9,451 elementary schools a grand total of 49 were in the administration classification.

Still, the Notre Dame study is not without its own optimism. While the preface states that the study was to be "objective and informative, not evaluative," this little bit of evaluation does sneak in perhaps when the University's new UNIVAC computer wasn't looking: "This report . . . will indicate clearly that, in their totality, Catholic schools are much better than some recent appraisals have assumed. Far more important is the probability that these schools can dedicate themselves to an objective of spiritually motivated service to the community that would be uniquely their own."

It would take a pretty sharp ICSO to validate that.

● ● ● ● ● ● ● ● ●

REVIEWERS

PHILIP DEASY teaches English at St. Peter's College in New Jersey.

WALTER ARNOLD, a former associate editor of Commonweal, is presently an instructor in the philosophy department at Hunter College.

WILLIAM B. GOULD, a member of the Michigan bar, spent a year at the London School of Economics.

ROSEMARY HAUGHTON's most recent book is *On Trying to Be Human* (Templegate)

FATHER C. J. MCNASPY, S.J., associate editor of *America* magazine, is chaplain of the Liturgical Arts Society.

BERNARD MCCABE teaches English at Tufts University. He has written for the *Saturday Review* and *The Reporter*.

Marriage in the Modern World

BERNARD HÄRING

Newman Press, $6.95

Marriage

E. SCHILLEBEECKX

Sheed & Ward, $7.50

WALTER ARNOLD

Not the least remarkable aspect of the recent Council document on the Church in the Modern World is its character as a working paper rather than a decree. A sense of service to the world in a spirit of openness pervades the document. Answers to problems, although many may have looked for them, were not offered, but only ideas and principles that might be applied to problems: a revolutionary approach for the Catholic Church. And as there is hardly a practical area where the Church's teaching is felt more acutely than that of marriage and the family, that is the area where such revolutionary implications will be most discussed and will first be realized.

But what is the Church's teaching on marriage and what are the implications of recent deliberations on the subject? The voluminous works at hand, although they are not strictly post-conciliar products, may help us to find an answer. They are both by well-known European priest-theologians, one (Fr. Häring) writing from a pastoral and sociological point of view, the other from an historical and "dogmatic" theological point of view. Certainly the latter is the better written, translated and produced book, but the differences in approach are so basic that it is best to consider the books serially and the latter first since it is the more fundamental essay.

Fr. Schillebeeckx, a Dutchman and a Dominican, is becoming increasingly well known in this country for his attempts to apply insights of modern scriptural scholarship, personalist and existential philosophy and psychology to theological problems. An excellent recent example of his work is *Christ, the Sacrament of the Encounter With God*, a study of the sacraments. The present work consists of two volumes (bound as one) of a work-in-progress on marriage, as "human reality and saving mystery," to quote its full title. It is indeed a major work, to culminate in the third volume, a study of marriage in its present existential and religious reality.

The first volume comprises a survey of Old and New Testament teaching on marriage, and the second a survey of the development of Catholic doctrine on marriage up to the twentieth century. The study is selective, with an eye to illuminating certain major present concerns, such as the unity and indissolubility of marriage. A most interesting long Introduction orients the reader and the book to the contemporary situation.

"It is not so much that a new pattern of married and family life has been created, but rather that every married person and each family realizes that there is a task to be accomplished. What each marriage has to do is to establish its own pattern of married life, building this upon a foundation of the inspirational force of an inner conviction and an inner plan of life. This can no longer be a question of settling into a traditional way of family life, a pattern previously provided. . . . It must now take the form of a new, personal creation *ab ovo*, and each family has to achieve this in its own way." What is the relationship of Scriptural and Church teaching to this individual and communal creative task? That is the question Fr. Schillebeeckx addresses himself to in this work.

New Testament teaching on marriage is founded on the Old. Nothing could better show the two Testaments as "bound by Love into one volume" than a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

study of the roots of the Christian sacramental view of marriage in the Word and symbolism of the Old Testament. Christ's Word (logion) on marriage when He was tested by the Pharisees (Mt. xix, 1-8) as to divorce, goes back to the Word of Genesis that sex and marriage are a part of God's good creation and that "in the beginning" two-in-one-flesh meant for life. Thus the Christian view of marriage is founded in the Old Testament doctrines of Creation and the Covenant of Grace. Long before St. Paul, the Old Testament, as in Ezekiel, and the Song of Solomon, conceived marriage as a type of God's love for Israel. The symbol prepares the way for the sacrament.

But the most important accomplishment of the Jews with regard to marriage, according to the author, is that they succeeded, wih the help of God, in "demythologizing" marriage, that is in conceiving it precisely as a created good, having a certain independent existence, a secularity and history of its own. As an evolving "worldly" reality it enters salvation history. In fact the Old Testament often sees the history of salvation as a marriage drama and marriage as a prophetic symbol of the relation between the Christ and Israel, the coming of the Kingdom. Far from showing the Fall, as in certain Augustinian theologies, the marriage of Adam and Eve rather prefigures the Redemption.

This secular and symbolic reality of marriage is ratified by Christ and brought into relation with the New Covenant of Grace, oriented in its very earthly becoming to the End. And as Fr. Schillebeeckx shows, marriage has been consistently regarded by the Catholic Church as primarily a secular reality "in the Lord." Christian teaching and practice is grounded in the Testaments and the author's handling of the problems concerning their interpretation is expert and highly readable. His discussion of Paul's pronouncements on marriage is especially balanced, a most difficult thing to achieve when it comes to Paul. The reader will continue to have questions, particularly with regard to the so-called exceptions to the absoluteness of marriage in Matthew 9 and 32, but that is inevitable.

The survey of Church teaching on marriage from Apostolic times to the present is less substantial, but no less judicious and to the point. The author charts the development of the idea of marriage as a true sacrament, which of course did not culminate until the twelfth and thirteenth centuries. Most important is the gradual appearance of a "valid liturgical form" for marriage, which did not become mandatory, and then for strictly pastoral reasons, until after the Council of Trent in the sixteenth century. It is this mandatory liturgical form, or "church marriage," which has become a major stumbling block in both church-state and ecumenical relations. For Thomas Aquinas, for example, as it was generally in the Church right up to the Reformation, a marriage was "valid" anyhow contracted, just so long as the vows were properly exchanged, whether in church or outside, according to secular practice. Fr. Schillebeeckx' handling of this problem is most skillful and he sees a way out even through the labyrinth of canon law.

The most remarkable quality of this work-in-progress is that it is both theological and anthropological, without any contradiction, for once. As Fr. Schillebeeckx says, Christ "did not tell us where the element that constituted marriage was situated—what in fact makes a marriage a marriage, what makes it the reality which he called absolutely indissoluble. This is a problem of anthropology, since it is concerned with a human reality, the essence of which man must try to

Karl Rahner
The Church After the Council

Were it not for the saving grace of the Spirit, Karl Rahner suggests in his new book, *The Church After the Council*, the Second Vatican Council could very well have marked the end of the Roman Catholic Church. This is so because the Council established the renewal movement with definite guidelines and aims, and it called all Christians to full commitment and conversion. And now is the time, in trust and uncertainty, in humility and yet confidence, for the Church to take up its appointed tasks.

The Church After the Council is a mature reflection on just what these imminent tasks might be. In three stimulating chapters Karl Rahner presents, "The Council—A New Beginning." "The Church—A New Image," and "Theology—A New Challenge." Formulating duties and tasks, he takes a first bold step into the future. Yet it is a human estimate, Karl Rahner writes, for the true dimensions of the renewal can only be set by the guiding Spirit. What is important is that the Church has come to recognize her *kairos* is near at hand or has arrived.

The Church After the Council ($3.50) has just been published. It is available in your bookstore.

HERDER AND HERDER
232 Madison Avenue, New York, N. Y. 10016

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

clarify in its historical context." A true theology of marriage must be anthropological, at least in the philosophical sense.

Most recent Catholic writing on marriage has been pastoral in nature, including the *Constitution on Modern World Problems. Marriage in the Modern World* is no exception, only that as such it is a most disappointing book. It is rather too massive, systematic in a Germanic fashion and either badly written or badly translated or, I suspect, both. It is also most unattractively produced. But it does attempt a valid and useful task, namely, to employ the findings of modern sociology of the family to pastoral considerations. Fr. Häring is a trained sociologist as well as a moral theologian, who is best known in this country for his interpretation of Christian ethics, *The Law Of Christ*.

"The book will help priests and laity to recognize the kairos (the present Christian opportunity) and to unite absolute loyalty to the traditional values with the maximum receptivity to the demands of the times," the author writes. It is indeed an unexceptional aim. But the question is, again, what are the "traditional values" and what is the subject of "absolute loyalty"? Many of the values that Fr. Häring takes as traditional and as absolute will strike the modern reader as only too traditional and hardly absolute, rather as belonging to a certain ethos of marriage, which for want of a better term may be called "old world." The author's sociology is not at stake (there is only a very selected use of sociological statistics here anyway). What is at stake are his own fundamental views, since I believe they often impede the very task of rapprochement which he sees truly as imperative.

There would be many things to comment upon, but central is Fr. Häring's view of the man-wife relationship, with regard to the supposed differences between men and women, authority in the home and the family. I am sorry to say he seems to hold all the old saws about the distinctions between the sexes, the "eternal feminine" view, the man as "head of the wife," "dangerous egalitarianism" and the rest. "Man is lord of creation in relation to physical things; woman in her inwardness and recollection is more the embodiment of the natural power of love," and so forth to the point of nausea. I had hoped we had gone beyond the point of no return in this matter of the sexes, but apparently not. In any case his view is basic and despite Fr. Häring's desire to be as open as possible, his ideas here really vitiate much of what he has to say on all the issues of marriage, especially the bearing and rearing of children. I spare the reader his views on family planning.

There are a number of good things in this book, particularly in the theoretical first section on sociology and pastoral theology and in the last on the all important problem of the family and its social and cultural environment. But there are just too many places where Fr. Häring's personal views are out of harmony with the existential and cultural reality of marriage today and thus impede the very work he wishes to accomplish. He of course recalls the essential truths of Christian teaching, but he often seems to tie to these truths views which he may consider devout or pious but which are in no sense "authoritative teachings" of the Church. One myth that a serial reading of these two books should certainly put down is that of a unitary, authoritative Catholic position on marriage, apart from the essentials.

The Politics of Socialism

R. H. S. CROSSMAN

Atheneum, $5.95

WILLIAM B. GOULD

One of the most amusing (and at times frustrating) language barriers between America and Britain concerns value judgments that each country's left of center accords to capitalism and socialism. From the nationalization-crazed anti-American extreme left to the right-wing Revisionists, the broad spectrum of Labor Party politicians and theoreticians defend their conduct on the ground that it is the proper socialist position. American liberals are at pains to guard against the charge of being accused of socialism. The TVA debate during the Eisenhower Administration as well as George Meany's caustic comments on anti-strike legislative proposals testify to the emotive quality which Americans ascribe to the supposed raison d'être for Britain's Labor Government.

R. H. S. Crossman, in *The Politics Of Socialism*, attempts to make out a "traditionalist" case for British Socialism. As far as Crossman is concerned, the Labor Party must refuse to "come to terms" with the "Affluent Society," await impending economic catastrophe and the consequent radical solutions which the public will demand. The Labor Party cannot "manage capitalism" as the Revisionists would have; they must take the long view, prepare for prolonged periods of opposition. This will mean a party supporting "radical change" as distinguished from an organization which would present itself as an "Alternative Government." In this way, the Labor Party will earn appreciation for its principled consistency rather than justified criticism for compromise with a temporarily successful capitalist order.

According to Crossman, the latter fate was what befell Prime Minister Atlee: "In the history of the British Left, there can seldom have been an administration so conservative in its solicitude for the constitutional conventions, so instinctively suspicious of all suggestions for possible participation in decision-making and workers control and so determined to damp-down the fiery demands for a new social order that had won them the election."

What is truly amazing here is that Crossman has the nerve to publish essays (covering—for the most part—thirteen years of Labor Party exile) while immersed in the activities of the Wilson Government. (At this writing he is viewed as so enthusiastic a supporter as to warrant the assignment of selling the Prime Minister's position to increasingly rebellious back-benchers.) The one virtue which Labor does not seem to possess is radicalism—under any definition of that word! I rather doubt that Crossman —a vigorous advocate of nationalization —views the steel legislation as a sufficiently strong dosage of socialism. One wonders how Crossman can adjust to a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Government which, as *The Economist* has pointed out, has demonstrated less innovation than the American Democratic Party (which Crossman disparages) during its five-year reign.

All of this is a bit unfair to the Labor Party which was staggered by an inherited problem. But it is not the least bit unfair to Crossman, who talked one game while out of power but now practices another. The Labor Party itself can be branded with the same charge; but the author of *The Politics of Socialism* assumes a heavier burden in light of his stinging rebukes to his own Party—more particularly as it was represented in the Atlee Government.

I cannot help admitting surprise when a writer will publish essays today which say that there was "clear evidence" that the Soviet Union was overtaking America's nuclear capacity; and that the Russian economy was successfully unencumbered by all of this profit nonsense to which America was addicted. One would think that the author might include a footnote about the Soviet economist Lieberman and the economic reforms which have taken place both in the Soviet Union and elsewhere in the Communist bloc.

While the author of this book cannot qualify as a political prophet of his age (on the book's cover A. J. P. Taylor says that he is the "Burke of our day"!), this is a witty and stimulatingly well-written collection of writings. As I have indicated, they make fascinating reading today.

Yeshu, Called Jesus

CLAIRE HUCHET BISHOP

Farrar, Straus, $3.50

ROSEMARY HAUGHTON

To write a book about the childhood of Jesus which is not a novel, not sentimental, not moralizing, not fanciful, not dull and not literal-minded or gushing would seem to be virtually impossible. Claire Bishop has done it. I came to this book with the disadvantage that one of its virtues for the children for whom it is intended—the newness of the information it contains—was missing for me. Having recently had to study the background of first century Jewish life and thought myself, reading this book was not a discovery of new territories as it will be for the children who read it. The fact that I found it absorbing all the same is therefore a considerable tribute to the quality of the book.

The reason this book avoids all the usual pitfalls that catch the writer of "Bible stories" is that it really is about a *Jewish* boy. From beginning to end Jesus (whose real name was Yeshu, or Yeshua) is shown within the framework of Jewish life, culture, custom, hopes and fears. Out of this setting the figure of the child grows and becomes solid and recognizable as a real boy, yet there are no "made up" bits. The style is sober and factual yet extremely living.

Every now and then, as a hair-raising problem in biblical criticism loomed ahead, I wondered, "how will she manage *this* one?" But she always does, and succeeds in somehow finding a way of telling a story that makes sense, without being either incredibly fundamentalist or depressingly de-mythologized. I wish the quotations from scripture which are so effectively used as part of the story had not been printed in italics, and I wish the rather impressive brush-and-wash illustrations did not show a boy with tight curls, but these are small complaints to make about a book which presents the results of so much scholarship with simplicity and ease. It should help many children to realize what it means that the Jews were called the People of God, and that this title is now applied to the new Israel.

The Life of Eric Gill

ROBERT SPEAIGHT

Kenedy, $6.95

C. J. McNASPY

Back in the Chesterbelloc era of British Catholicism, Eric Gill was the maverick convert, evoking as many embarrassed apologies as proud boasts. In some ways as far to the right as Evelyn Waugh, he yet openly sided with Franco's enemies to a degree unpopular among Catholics. His contemporaries variously judged him a poseur, a saint, a baptized

Leslie demands the same intellectual stimulation in her prayers that she achieves in her conversation. That's why she prays the new Scriptural Rosary.

THE Scriptural Rosary is an updated version of the way the rosary was once prayed throughout Western Christendom in the Middle Ages. It provides ten short scriptural quotations for each decade of the rosary. You read, or recite, one quotation before each Hail Mary. These ten "points of meditation" tell the story of the mystery as you pray each decade.

People who have prayed the Scriptural Rosary say the little mind-stirring quotations that you read before each Hail Mary make continuous meditation upon the mysteries much easier than ever before.

Send for the 80 p. book ($1 postpaid). Or send for the Scriptural Rosary record set produced by The Catholic University of America (set of two records, $7 ppd.)

Scriptural Rosary Center
6 N. Michigan Avenue, Chicago 60602
Please send me the ☐ *$1 book (postpaid)*
☐ *$7 record set (ppd.)*
I enclose $_____. Bill me later . . . ☐
*Name*_____
*Address*_____
_____ ZIP_____

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

D. H. Lawrence, a mystic, truly a sign of contrariety if not of contradiction.

Today, save among those of us old enough to have felt his spell, he is almost forgotten, and his books, largely the fruit of controversy, seem fussy and dated and understandably out of print. His sculptures remain, but have to be seen *in situ* —the Stations in Westminster Cathedral, the carvings on the League of Nations building and on Broadcasting House (London). This new biography, done at a level of literary and visual craftsmanship that would have satisfied Gill himself, but with a serenity untypical of him, should help restore him to his due niche.

Eric's tombstone, designed (save for the final detail) by himself, is about as laconic as possible: PRAY FOR ME/ERIC GILL/STONE CARVER 1882-1940. It reveals what he thought to be his vocation. However, to the British world of art and to the Catholic intellectual ghetto of his time, Gill was endlessly interesting and provocative. As you read through Robert Speaight's biography, you meet just about every name in the religious or artistic Who's Who: the Rothensteins, the Meynells, the Maritains, the Peplers, the Chestertons, Herbert Read, Ananda Coomaraswamy, Jacob Epstein, Roger Fry, David Jones, Desmond Chute, Fathers Bede Jarrett, Vincent McNabb, Martin D'Arcy.

These and many more crossed his mental path, influenced him, were influenced by him. But Speaight, who was one of them, is in such control of his material that no mere phonebook emerges. Rather, we find the human story of currents like Fabianism, Christian pacifism, the Ditchling community, and half a dozen others. All in addition to a subtly nuanced portrait, for, much as his opponents attempted it, Gill is not the sort of man to be encapsulated in an epigram.

Early in life, Eric developed three youthful passions, apart from the erotic: for locomotives, for music and for lettering. Despite his disaffection for industrialism, he loved locomotives, as individual not mass-produced things, and not for their prettiness but for their purposefulness. What is the thing for? was a question he always put to himself when tackling a stone that was to become a statue, a church to be built, a Christmas card to be designed, a snuff-box to be lettered. It is a lesson never lost on his disciples—a Graham Carey or others even now attached to the Catholic Art Association. His drawings, like his lettering, are linear, musical, precise, personal. Abstractions were not his métier; once when a young Dominican asked Gill for a definition of the Beautiful, his reply was to draw a sketch of himself. No one could accuse him of disingenuousness or obscurity.

Speaight's book may serve the serendipitous purpose of enlisting new readers for the 16 Gill volumes now lying dusty on library shelves. These will reveal that rare person (even if the word has become somewhat cheapened by overuse), the prophet. While many of his causes may now strike us as having been ephemeral or misguided, they bore the stamp of authenticity, and this is no trivial lesson. His "unanimous society" appears today anything but Utopian, save in the more horrifying sense of the term, what with mass media engulfing us. Yet, as Speaight sees it, "Gill's condemnation of the modern world may go down in history as a lonely and exaggerated protest, but if the ultimate catastrophe should befall us, his will be the last word."

The Anti-Death League

KINGSLEY AMIS

Harcourt, Brace, $5.95

BERNARD McCABE

"The steering failed"—in the last sentence of this novel, a lonely man's old dog is killed by a truck. We have already seen one young soldier killed in the same pointless way; another dies of meningitis, a third is accidentally blown up, a fourth is shot to death, a beautiful young woman develops cancer of the breast. "Out of a clear sky. Act of God you might say," someone remarks of this last. Amis' aggressive novels always identify the enemies very clearly. Here "God the Father Almighty" who allows these meaningless horrors to happen is the focus of attack.

Amis protagonists, characteristically, are violent and compulsive—they have something of the feverish urgency in gratifying themselves associated with the "deprived child." Lucky Jim swallowing his pints of bitter or at breakfast gulping whole a finger-held fried egg, sets the pattern. If you are hungry grab food. If you want a girl assault her as Amis' *One Fat Englishman* does, or get her drunk, like the hero of *Take A Girl Like You*. If a man is a fool, laugh at him and hurt him—"send him up," as the English phrase goes. Violence and ridicule is the answer. Feeling bullied, Amis protagon-

First, Michael Harrington started a war.

Now he's turned to revolution.

Michael Harrington's THE OTHER AMERICA has been credited with playing an important role in starting the War on Poverty. As Eliot Fremont-Smith wrote in **The New York Times,** "It therefore has the distinction of being one of those *rare books that directly influence political* action."

In his new book, **THE ACCIDENTAL CENTURY**—now available in a Penguin paperback edition—Michael Harrington examines the cultural and intellectual crisis confronting the United States and the rest of the Western world in the 20th century. This crisis has been brought about by the **"accidental revolution,"** in which an unplanned social and creative technology has haphazardly reshaped our lives and put in doubt all our ideologies and beliefs. The resulting decadence threatens to destroy Western civilization and with it the Western concept of man. An exciting and provocative book by one of the most brilliant social critics of our time. **$1.25**

Your paperback dealer now has **THE ACCIDENTAL CENTURY** in stock. Stop in for a copy today. (And while you're there, pick up a copy of THE OTHER AMERICA if you haven't already read it. 95¢)

PENGUIN BOOKS INC 3300 Clipper Mill Road Baltimore, Md. 21211

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ists bully life, impatiently, exasperatedly, angrily in fact.

This sounds unattractive, when said like that. All this anger and violence, which is incidentally increasingly evident in novel after novel. But his method is largely comic invention. I suppose the most recognizable feature of what are really furiously moral entertainments is the witty shorthand he invents for identifying enemies. Anger at the man who keeps change in a little leather purse, or who talks about wine or music or art in a certain way, or who wears a bow tie pretends to be arbitrary; but the reader has no trouble in recognizing what's being pointed at. In his notations of mean-spiritedness he is, and I risk a phrase of a kind immediately vulnerable to Amis, seriously concerned with the forces that work against life.

In *The Anti-Death League* the chief enemy, the head bully, is mean-spirited God, who deals in death. God manifests himself in a rather Iris Murdochian setting. A group of young officers live semi-isolated in sybaritic luxury. All the compulsive appetites of earlier Amis novels are quickly gratified; the food is princely, wine and whisky flow like water, and a neighboring lady practices "promiscuous polyandry" every evening with no questions asked. The protagonist, James Churchill, enjoys all this until he simultaneously falls in love and becomes aware of what seems like an organized threat. He finds out that he is involved with "Operation Apollo," a secret plan to inflict unspeakable death on the country's enemies; then there are all the pointless accidental deaths, and it is his girl who gets cancer. He wants to love, but he and others like-minded are being interfered with; he is in the middle of a world threatened by death, threatened by God.

So he is full of post-Christian anger: "I've got it in for God." Christianity is a conspiracy to pretend "that God moves in such a mysterious way that asking questions about it is a waste of time." Death and God are the enemy, so an Anti-Death League is formed, "a way of voicing some sort of objection." Most Amis novels climax in a blurt of protest. Lucky Jim's uproarious drunken lecture sends up English academia, here God is sent up —literally. They use their military weapons to blow up the local ancient Priory, "the property of God the Father Almighty." Older Amis targets are also involved—the anger is post-liberal-humanist as well as post-Christian—cultural lectures go on at the Priory, there's an exhibition of Pre-Raphaelite art. . . .

Simple-minded? Amis' method has always been to be deliberately reductive about life. A fierce pressure to "come clean" about it. You can see the system most clearly and simply in *Lucky Jim's* sustained iconoclastic attack on the pretensions and evasions of English "cultural life." The furious simplifications ("filthy Mozart" was his most notorious shorthand) are self-limiting, but the great evident virtue is that he writes deliberately and honestly out of the sensibility that he offers us.

Honesty is a tired reviewers' word, but that is what Amis' anger precipitates. There are no evasions. When death is the topic it is especially hard to be honest. "As soon as you get on to that," says James Churchill, "people stop coming clean about what they feel." So the novel is a deliberate cathartic exercise, some simple looks at death. Plenty of terrors, with nothing resolved. We are left with a residual pity, as in earlier novels; not very funny, but in retrospect Amis usually is not a particularly funny man. I should add, though, and it comes almost as an afterthought, that the framework of this novel, a spy-story, displays the attractive energy and wit that Amis habitually deploys to make his bitterness more palatable.

What life is like for the Protestant minority in Catholic Spain

THE THIRTY THOUSAND

Modern Spain and Protestantism

Carmen Irizarry

Illustrated $6.95

HARCOURT, BRACE & WORLD

Why did they call this man "the Pope John of Holland?"*

Read this book and find out!

GOD'S PEOPLE ON THE MARCH

A Modern Bishop Speaks to His People

by W. M. BEKKERS

The record of a down-to-earth discussion between a modern Bishop and his people – on the role of the layman, confession, priests and sisters in the Church of tomorrow, marriage and birth control, poverty, modern science, and parish reorganization.

"*God's People on the March* is replete with fresh concepts that Pope John and Pope Paul brought to awaken a Church that needed reform and renewal. . . . Bekkers gave us this book not only as a map for God's People, but as an unwitting self-portrait. We are richer for both." —ARCHBISHOP PAUL J. HALLINAN, *America*

"Bekkers' life and his writings were shot through with a genuinely 'pastoral' concern; one could only envy the people of his diocese in their good fortune. In the present book, he has left us all a legacy." — DANIEL CALLAHAN $4.95

**Ave Maria*, N.C.W.C. *News Service, The Critic*

"By far the best brief guide to the Council."

— The Christian Century

WHAT HAPPENED AT ROME?

The Council and Its Implications for the Modern World

by GARY MacEOIN

"The book I wish I could have written." — JOHN COGLEY. "The kind of book from which everyone can draw profit." — *The Sign*. $4.95

From your bookseller, or from

Holt, Rinehart and Winston, Inc.

383 Madison Ave., N.Y., N.Y. 10017

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CORRESPONDENCE

(Continued from page 213)

reputation as one of the most up-to-date and relevant dioceses in the country.

The pill that is most bitter to swallow in this respect is that Archbishop Cody considers himself a liberal. At the Council he voted *for* the principle of collegiality, while at the same time he voted again and again *against* an irrelevant, authoritarian Church. How can this be reconciled with the course of action he has undertaken in Chicago?

To many people the greatest failure of the post-conciliar Church has been not merely its inability to put into practice many of the basic principles which came out of the Council, but even more so its apparent unconcern in many places with even the beginnings of implementation. In the area of decentralization of authority Chicago takes its place as a prime example.

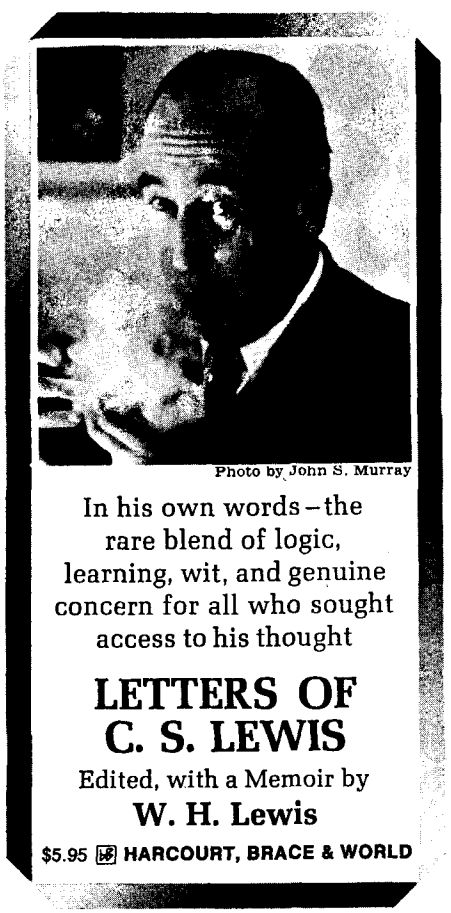


Photo by John S. Murray
In his own words – the rare blend of logic, learning, wit, and genuine concern for all who sought access to his thought
LETTERS OF C. S. LEWIS
Edited, with a Memoir by
W. H. Lewis
$5.95 HARCOURT, BRACE & WORLD

Laymen, I feel, have the right and the responsibility to continually point out areas in which the Church is not responding to the challenge of the Council to update the Church. I commend Mr. Schiltz for doing just that. He who has ears to hear, let him hear.

WILLIAM M. TAYLOR

"Bombers for Portugal"

Buffalo, N.Y.

To the Editors: Upon receiving my copy of the October 21st issue, I noted your editorial entitled, "Bombers for Portugal." Since I was the attorney who tried this case for the United States, this is of particular interest to me and since I am a long time subscriber and rooter for COMMONWEAL, I hope that you will take my comments in the spirit in which they are given, that is, to attempt to give you as accurate a picture as possible regarding the events and background concerning this case.

The trial ended on Thursday, October 13, 1966, with the acquittal of both defendants. After rendering their verdict the jurors informally discussed their decision with the newspaper men and spectators who were in the courtroom. I have been informed that the question of CIA involvement hardly entered into their deliberation at all.

There was another indicted defendant, Gregory Board, not present at the trial, who had fled the country. Judge Henderson charged the jury that it was his duty to obtain the licenses and not the obligation of the two men on trial. Therefore, the two defendants tried were tried as conspirators and aiders and abettors. The jury simply felt that the Government had failed to show guilty intent on the part of these two men.

Enclosed is a copy of a news story by Orr Kelly, of the *Sunday Star*, Washington, dated October 16. Mr. Kelly was present during almost all phases of the trial and I believe that his wind-up story concerning this situation fairly presents the trial and the part that the CIA played. As Mr. Kelly points out in his third last paragraph, "While there is some indication of bureaucratic fumbling along the way, it now appears that the government, far from looking the other way, acted with reasonable dispatch from the time of the first CIA cable to the arrests, a little over three months later." The CIA, as you know, has no enforcement function and its role was merely to pass on whatever information they had to other agencies.

It should also be noted that the information was gathered from various sources, some of unknown reliability. The Customs Agency is the enforcing agency here and, to their credit, when they did begin to act on August 20, 1965, the arrests were made within a three-week period.

I feel that in your editorial there are a few misstatements of fact, which I should like to point out. In the first paragraph you state: "The accused insist that the exporting of the planes was done with the cooperation of the CIA. The CIA denies this." Neither defendant took the stand in this case and the only statement made of CIA involvement was made by the attorney for one of the defendants. The only person who testified concerning any CIA connection was the former consultant. He testified that Gregory Board told him in March 1965 that he had the tacit consent of the United States Government and the CIA. However, in cross-examination, he admitted that when he first talked to Customs Agents in September 1965, shortly after the arrest, he did not make that claim at that time. It is not disputed that later in September 1965 he talked to an officer in the Air Force Intelligence and said he believed the CIA was involved.

My view of the record is that this is the only connection with testimony of any kind involving the CIA. This man's discussions with Air Force Intelligence occurred, for the most part, after the arrest of the defendants in September 1965. Since he was a writer of aircraft subjects, he, in a regular fashion, talked to various Air Force Intelligence officers and did so during the Spring and Summer of 1965. During this period of time, he testified there were aircraft going to Portugal, but he said he discussed it with them as an aviation problem not as a political one.

In connection with the fact that the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CIA knew about this on May 25, 1965, that is not correct. As you will see from Mr. Kelly's article, this information was not acquired by a source in Lisbon until June 9th and then distributed by the CIA on June 10, 1965. As you will note from his further discussion of the various Intelligence cables received, as the CIA received the information, they promptly sent it out.

Your statement that the flights continued until early September is not correct. The last flight left Tucson on August 18, 1965 and it cleared Canada on August 20, 1965.

It is stated in your editorial: "No attempt was made to immediately halt the flights in question." Because of the freedom of travel which the United States citizen and inhabitant has, it is not a difficult thing at all to fly an aircraft from the United States to Canada, Mexico or any other place in the world if you have the know-how and the gasoline. As the witness you described as the "former consultant" testified, he knew that it is a simple thing to fly a plane out of the United States by just getting in it and flying it away. To make this kind of traffic impossible would require many additional Customs and other agents and a thorough-going police state, which is something no American wants.

JOHN T. CURTIN
United States Attorney

Overseas Jobs

Men needed as Directors, Assistants and Trainees, for Welfare and Development Programs in Africa, Latin America and Asia. U.S. Citizens only, college graduates, minimum age 25, preferably knowledge of French, Spanish, Portuguese.

Send curriculum vitae including marital status and present salary to:

Box 930, Commonweal

HOLY CROSS BROTHERS

TEACH AND TRAIN YOUNG MEN TO WITNESS TO CHRIST

teaching - office work - trades

write: HOLY CROSS BROTHERS
St. Edward's University, Room 90, Austin, TX 78704
Holy Cross High School, Room 90, Flushing, NY 11358
Holy Cross Jr. College, Rm 90, Notre Dame, IN 46556

Reply

Our editorial focussed on government laxness, not the CIA role. Only Mr. Curtin's correction of the dates is relevant to this; it pares the time period in question by about two weeks. Mr. Kelly's opinion that "reasonable dispatch" means three months and Mr. Curtin's view that any faster law enforcement would demand a police state seem highly fanciful. Let someone try flying seven B-26s to Cuba —then we would see what "dispatch" can mean!

THE EDITORS

Correction

Chicago, Ill.

To the Editors: I would appreciate it if you would correct the printing error on p. 87 of the Oct. 21st issue in which a letter of mine appeared. The sentence originally read: "The answer given by Rahner *et alii* is circular in so far as they claim to know in faith that this is the Word of God and therefore man must be able to recognize it in an UNarbitrary way . . ."

The remainder of the paragraph (the elided section) as well as earlier parts of the letter reveal the contradiction contained in the misprinting. The point is that the position of Rahner *et alii* is circular because they claim an authentic truth which is unauthenticated outside of the faith experience; it is authentic because it meets the canons of true knowing from within—thus unarbitrary; it is unauthenticated in so far as ordinary demonstration and justification appeal to something other and more fundamental. The epistemological problem here is very old of course. Aristotle formulated it in the final chapter of the *Posterior Analytics* when raising the question of how we demonstrate first principles.

Also and less important: Malevez Alfaro is (as far as I know) a non-entity; I was referring to two theologians: Leopold Malevez and Juan Alfaro. Finally, Alltäglichkeit without the umlaut (¨) is correctly rendered Alltaeglichkeit.

JAMES G. HART
Divinity School,
University of Chicago

Books for all seasons

"Major religious texts that have particular relevance for our time." – HENRI MARROU

SELECTED SERMONS OF ST. AUGUSTINE

Translated and edited by
QUINCY HOWE, JR.

A book for everyone concerned with the revival of preaching, and an addition to the library of Christian classics.

"English readers of Augustine have long felt the need of a representative selection from his sermons. Quincy Howe's fine translation of thirty sermons now satisfies that need. These products of Augustine's forensic skill range over the whole field of Augustinian teaching: the love of God and neighbor, the greatness of the Christian feast-days, the background and validity of Christianity, the present and the future of man."
— VERNON J. BOURKE. $6.00

"Indispensable to the student of the Reformation."
— GREGORY BAUM

FORERUNNERS OF THE REFORMATION

The Shape of Late Medieval Thought Illustrated by Key Documents

By HEIKO AUGUSTINUS OBERMAN

A first-rate contribution to ecumenism, which examines the evolution of Christian thought in the 14th and 15th centuries.

"A magnificent source book as well as a major work of original historiography which commends itself to the reader as much by reason of its eminent readability as by its impeccable scholarship."
— *Virginia Kirkus' Service*

"Should become standard reading in seminary and university courses on medieval intellectual and Reformation history."
— LEWIS W. SPITZ, Stanford University. $7.95

From your bookseller, or from
Holt, Rinehart and Winston, Inc.
383 Madison Ave., N.Y., N.Y. 10017

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

An invitation to join the

Institute for Freedom in the Church

The Roman Catholic Church in the United States is in danger of becoming polarized through conflicts that grow out of inability to handle freedom.

The purpose of the Institute for Freedom in the Church is to prevent a destructive polarization through *systematic and conscientious cultivation of the conditions of freedom within the Church.*

Ideally, the Church is a community which brings its members to the fullest realization of their freedom and autonomy; in fact, it fails to achieve this ideal, and to the extent that it does fail, needs reform from within.

The direction in which Vatican II has moved the members of the Church is the direction of freedom, but the institutional structures of the Church are not at present capable of dealing with the results.

The founders of IFC believe that within communities there can be conflict without exclusiveness, argument without hatred, dispute without loss of unity. *As a vehicle for action, IFC will seek within the context of communal and personal freedom, mutual respect and understanding.* For the sake of understanding, respect and freedom, it will be willing to debate, argue, and if necessary, enter into conflict. In other words, IFC will pursue with responsibility and vigor the human and Christian value of freedom within the Church, a freedom that now exists but must be enhanced.

In What Areas Will IFC Operate?

The answer depends on the breadth of support that IFC receives. The following planned areas for action will become an actuality only through widespread membership support:

IFC will judge and act on individual "freedom cases" within the Church. (IFC had its genesis in *The New York Times* advertisement protesting the removal of Daniel Berrigan, S. J. from New York.)

IFC will be a clearing-house of ideas. Studies by social scientists, case histories from different groups, experiences of autonomous IFC chapters, will be available through this service.

IFC will offer its services in mediation. The community troubled with dissension, the college split on questions of rights, the diocese in which there is conflict—IFC would hope to help through mediation in such cases.

IFC will conduct annual programs in specific areas. Conferences and action programs on related problems in parishes, schools and colleges, seminaries, religious communities of men and women—these are areas in which annual IFC programs would function.

What Can You Do?

If you agree with the aims of IFC, *you can join.*

BOARD OF DIRECTORS

John Bannan (Vice-Chairman)
Thomas Bird
William Birmingham
Daniel Callahan
Rev. William Clancy
Dennis Clarke
Matthew Clarke
Joseph E. Cunneen
Rev. Charles Curran
Leslie Dewart
John Donnelly
Eugene Fontinell (Chairman)
Thomas Hargadon
Richard Hinners
Richard Horchler
Journet Kahn
John J. McDermott
Donna Myers
John Mulholland
Joseph Mulholland (Secretary-Treasurer)
Michael Novak
John O'Connor
Nancy Rambusch
Rev. Eugene Shallert
Leonard Swidler
Rev. John Vrana
Rev. Joseph L. Walsh, C.S.P.
Richard Walsh
Garry Wills

Institute for Freedom in the Church
Box 1107, New Rochelle, N.Y. 10802

Sirs: I wish to be a member of the IFC.

☐ Annual Membership, $5 ☐ Sustaining Membership, $10
☐ Founding Membership, $100 ☐ Student Membership, $2

Name_____

Address_____

City_____ State_____ Zip_____

I do not wish to be a member of IFC but enclose $ _____ as a contribution to its work.

(Provisional tax exemption applied for)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED